THE
MONTHLY REVIEW,
For JANUARY, 1809.

ART. I. *A Voyage to the Demerary*, containing a statistical Account of the Settlements there, and of those on the Essequibo, the Berbice, and other contiguous Rivers of Guyana. By Henry Bolingbroke, Esq. of Norwich, Deputy Vendue-master at Surinam. 4to. pp. 400. 1l. 7s. Boards. R. Phillips. 1807.

As long as the public will countenance the opinion that the value of a work depends rather on the price which it draws from the pocket of a purchaser, than on the degree of labour, skill, and knowlege which have been employed in its composition, and that the most ordinary talents cannot properly unfold themselves on the commonest subject within limits inferior to those of a magnificent quarto, it will be altogether vain, and almost equally unjust, to exercise any great severity against authors for that fashionable practice, which has passed under the name of book-making. It is highly proper that he, who has anything worth attention to communicate, should contribute his quota of information to the general stock: but when his bookseller assures him that a publication of moderate size attracts no notice in the world, and that the humble pretensions of an octavo would argue a want of conscious merit in the writer of it, we cannot wonder that he should swell his volume to the bulk required, by the adscititious aid of almost any materials that may present themselves. Mr. Bolingbroke may therefore stand excused for adding to the little which he had to tell us on the subject of the Demerary settlements, the *bulletin* of his sea-sickness during the voyage, a large extract from Sir Walter Raleigh's account of his adventures in *el Dorado*, and copious observations in favour of that masterpiece of enlightened policy and disinterested humanity, the African slave-trade!

Mr. B. quitted England on a mercantile speculation in January 1799, and arrived in the Demerary river in seven weeks; in the whole he appears to have spent about as many years in that and the neighbouring settlements, and among the Caribees. We shall present our readers with the first im-

pression received by him from the town of Stabroek, in his own language :

'Stabroek was to me quite a new sight. I recollected no English town which bore the least resemblance. It stands on the flat strand, and canals, where black and tawny children were plunging about like didappers, inclose the main street : while wooden houses, with colonnaded porticoes and balconies shaded by a projecting roof, are orderly arranged between spacious intervals in three parallel lines. They are seldom above two story high : they stand on low brick foundations, and are roofed with a red wood, which I took for mahogany. No where the glitter of a glass casement ; Venetian blinds. or *jealousees* as they are called by the inhabitants, close every window ; and the rooms project in all directions to catch the luxury of a thorough draft of air, so that the ground-plan of a dwelling is mostly in the shape of a cross. There are no trees in the streets as in Holland ; the town would have been pleasanter with this imitation of the old country ; but casks and bales lie about, as if every road was a wharf, and numerous warehouses are intermingled with the dwellings. Even the public buildings are of wood. Blacks clad only with a blue pantaloon, or with a mere towel of checking supported by a string about the loins, come to perform every office. Here and there a white man in a muslin shirt, and gingham trowsers is seen smoaking his segar, and giving directions from under an umbrella to his sable messengers ; or is led about in a phaeton drawn by ponies to superintend the shipping of his goods. A noon-day sultriness and silence prevail : every motion is performed with such tranquillity for fear of kicking up a dust, that one would suppose the very labourers at work in a church during service.'

The subsequent additional extracts will convey a farther idea of the appearance of these plantations, and some notion both of the nature of the property and the manner in which it is cultivated :

'The Demerary river is two miles broad at its mouth, but inland it does not exceed one mile and a half. Its bed runs up this width perfectly straight to Diamond point, which is about ten miles from Stabroek, where it takes a course more westward. The river affords an excellent harbour, and would, in fact, hold all the navy of Great Britain, but unfortunately the bar will not admit vessels that draw more than eighteen feet. Ships lying here are completely sheltered from all squalls and tempestuous weather, nor do hurricanes ever occur. The water in the mid channel deepened as we proceeded from four to six fathoms.

'The cultivation along the river is confined to sugar, coffee, and plantains, with a small quantity of cocoa and rice. The latter was but recently introduced ; however, little doubt was entertained of its being made perfectly to answer the purpose of the colony ; and if the cultivation was encouraged by government, it would soon rival that of South Carolina, being aided by a great similarity of climate. The river affords picturesque but uniform scenery. Plantations regularly

ranged on either side—dwelling-houses built on the banks close to the water—other buildings scattered about in different directions, without respect to order—the wind, water, and cattle mills, on the sugar estates, with the *logies*, or barns, of three stories high, on the coffee ones—made a pretty contrast. Every plantation has a wharf, or landing-place, opposite the dwelling-house, and a canal, or trench, with sluices, which answer two purposes, to drain off the superfluous water on the estate, and to harbour boats, &c. while they are loading or discharging.

'The plantations along the river, as well as in the other parts of the colonies, were surveyed and laid out in grants, or allotments, of five hundred acres, by the Dutch West India Company. They are of an oblong form, the frontage being one hundred roods, and the depth seven hundred and fifty; with a conditional grant of as much more behind the first, when two thirds of that should be cultivated. All the estates on the river are now entitled to this, and many of them have already carried their cultivation thirteen or fourteen hundred roods from the banks of the river in a straight line with the extended sides of the front dam, or ditch, thrown up to prevent the water in spring tides from inundating the land. Two side dams are likewise thrown up, and extend as far as the cultivation, where they join a back dam: so that an estate is a complete island within itself, and *dammed* on all sides. Every plantation is therefore obliged to have a bridge on each side, to permit the traveller to cross these trenches and canals, in prosecution of his journey. Like public roads, these bridges are obliged to be kept in repair, and according to an act of the court of police, to be painted white, that they may be seen with more facility in a dark night.

'The cultivation of sugar and coffee on the banks of the river has a pretty effect. Boats sailing up and down, and wind-mills at work, gave me a favourable idea of the industry of the inhabitants. The principal craft used in the river are punts, or flat-bottomed boats, about thirty feet long and eight wide, nearly square at both ends, which, from drawing little water, are well calculated for the trenches, or canals, of an estate. They are generally large enough to stow twenty hogsheads of sugar with facility, and may be compared to the lighters on the Thames. In Stabroek there are people who let them out to discharge or load ships, at the moderate price of from twenty to thirty shillings per day.'

It is very gratifying to learn that great improvement has taken place in the productiveness of the plantations, as well as in the general enjoyment of life, since these possessions were ceded to the English; whose enterprising industry the author is fond of contrasting with the plodding and systematic tardiness of their former proprietors. Speaking of their restoration to Holland at the peace of 1783, Mr. Bolingbroke says,

'The national slowness of the Dutch was never so completely verified as in the re-settlement of these colonies. They are planters of the old school, and nothing whatever can divert their attention from

the traditional manner in which they settle their estates. The system which the English have introduced, insures as much cultivation in one year, as a Hollander would accomplish in four. The one dashes on and prepares a hundred acres to plant, while the other is content with twenty-five; his greatest ambition is to make his estate look like a garden, while that of the Englishman is to get the greatest quantity of cotton under cultivation possible, as it has been found by the experience of a series of years, that the quantity, and not the quality, constitutes the profit of the crop. The labor which is saved by the English planters, is almost incalculable. Instead of cutting down every tree, and removing all the underwood, according to the pernicious example which was set them, they fired all the wood, except that part intended for provision grounds, in direct contradiction to the advice of their friendly though mistaken neighbours, who assured them the land would be totally ruined by such a procedure. The event proved it otherwise, as from being too luxuriant before, it was found to be improved; the megass, or soil generated from putrid foliage, which is generally a foot thick, prevents the fire from penetrating too far so as to injure the land.

'Messrs. B. and H. and Mynheer A. possess two estates on the west coast of Essequebo, four miles distant from each other, the former have only cultivated their estate five years, while the latter has been twenty-five years in cultivating his; and the difference in the value of the last crop did not exceed five hundred pounds sterling.

'There is a wonderful dissimilarity between the Ducth and English colonists. They naturally both go out with a view of making money; but the one with an intention of ending his days abroad, and the other of returning to his native country, to live in ease and independence on the fruit of his industry. The first thing a Dutchman does, after he is in possession of an estate, is to build a splendid house: the next thing is to employ his negroes in making a handsome garden; he then gets a pleasure boat, and four or five negroes are immediately put in training for sailors; and lastly, his ambition must be gratified by a curricle and pair of horses. The only thing they agree in is good living. The pleasures of the table they both are determined to enjoy; the one in a large splendid house, and the other in a cottage.'

Deeply impressed with the value which these large districts might derive from the immense capitals and persevering spirit of English planters, the author is very unwilling to admit the propriety of restoring our trans-atlantic captures, on the return of peace; and he appears anxious to extend our attempts at conquest and colonization, more widely than many persons will deem consistent with the dictates of sound policy. At the same time, it must be confessed that he offers some strong reasons to shew that the capture of our enemy's possessions will probably be found a wiser and more beneficial measure than their immediate emancipation, and the establishment of a precarious independence in them. We presume, however,

that our present rulers will be too conscientious to adopt his hints on this subject; since he considers religious liberty in the most unbounded extent to be absolutely essential to our success, and even recommends that the friendship of the Spaniards should be attracted by Irish catholics, who ought to be selected for the service. He points to the example of Paramaribo, as necessary in our colonies, and even highly advisable at home, though 'an unlimited toleration prevails' there of Jew, catholic, and all the denominations of protestantism. The consequence, however, of this extensive toleration, which we contemplate with much satisfaction, is more inconsistent with some of his own views of the negroe character, than his recommendations are with the coronation oath; for it appears that, in Paramaribo, black men are actually regarded as rational and responsible creatures :

'One of the most remarkable places of worship in this town is a negro-chapel. supported by six German missionaries, called Hernhooters, or Moravians. They have translated the bible and a book of hymns into the talkee-talkee, or negro language, of which they have also composed a grammar. Service is performed on Tuesday and Friday evenings, and three times on a Sunday. I went one evening—the place was elegantly lighted up. There is an organ, and the rites began by music. Two lines of a hymn were read distinctly by the priest, which the whole congregation repeated immediately after in full chorus to a prepared tune; then two lines more; and so on till the poem was finished. Next followed lessons from the bible; another hymn; a prayer; a third hymn; and finally a sermon, which terminated in some devotional ejaculation, during which all the people kneeled. The audience, which was very numerous and very orderly, was dismissed by the organ's sounding unaccompanied. These Moravians are the only religionists, who have made any progress in converting the negroes hereabouts. It is curious that the talkee-talkee, or patois of the blacks, though it includes many African words, should have for its basis the English language, pared of inflections, and softened by a multitude of vowel terminations. That the mass of creole population here on the continent, and under foreign sway, should still have been reared and taught beneath English masters and overseers, is no slight proof of the superior enterprize of our colonists, and humanity of our slave drivers'.

The sketches here given of the state of society in Guyana would probably be useful to any person who contemplated a permanent residence in that settlement:—a more generally interesting portion of the work is that which treats of the customs and manners that distinguish the neighbouring Indians. The imagination cannot fail to be very strongly impressed with that most extraordinary solemnity, the feast of souls :

'At a funeral, the relations and friends show their grief for the deceased by getting drunk, singing, and crying: but of all their instances of regard to their deceased friends, none is so striking as what they call the feast of the dead, or the feast of souls. The day for this ceremony is appointed in the council of their chiefs, who give orders for every thing, which may enable them to celebrate it with pomp and magnificence. The riches of the nation are exhausted on this occasion, and all their ingenuity displayed. The neighbouring people are invited to partake of the feast, and to be witnesses of the solemnity. At this time, all who have died since the last solemn feast of that kind, are taken out of their graves. Those who have been interred at the greatest distance from the villages are diligently sought for, and brought to this great rendezvous of carcases. It is not difficult to conceive the horror of this general disinterment. Some appear dry and withered; others have a sort of parchment upon their bones; some look as if they were baked and smoaked, without any appearance of rottenness; some are just turning towards the point of putrefaction; whilst others are all swarming with worms, and drowned in corruption. I know not which ought to strike us most, the horror of so shocking a sight, or the tender piety and affection of these poor people towards their departed friends: for nothing deserves our admiration more, than that eager diligence and attention with which they discharge this melancholy duty of their tenderness; gathering up carefully even the smallest bones; handling the carcases, disgustful as they are, with every thing loathsome; cleansing them from the worms, and carrying them upon their shoulders through tiresome journies of several days, without being discouraged by their insupportable stench, and without suffering any other emotions to arise, than those of regret, for having lost persons who were so dear to them in their lives, and so lamented in their death.

'This strange festival is more or less in use among all the American savages bordering on the gulf of Mexico, on the Missisippi as on the Orinoko, and is probably a remnant of Mexican superstition. A pompous re-interment is given to the dead; and games of all kinds are celebrated on the occasion, in the spirit of those which the ancient Greeks and Romans celebrated upon similar occasions.'

The Indian ideas of matrimony are far from harmonizing with our own:

'When an Indian marries, he is perfectly indifferent about the virginity of his wife; but after his marriage he expects fidelity to his bed: and so strong is the influence of opinion, that adultery is very uncommon, although it is commanded [forbidden] by no part of their religious tenets. Polygamy is universally allowed, but an Indian is never seen with two young wives; the only case in which he takes a second, is when his first has become old and ugly.'

Here Mr. B. indulges his readers with an unexpected discussion on the general subject of polygamy, from which he cautiously draws this sage conclusion: 'It *seems* to be a doubtful question, then, whether or no polygamy is agreeable to the intention of nature.'

If

If we were disposed to revive the subject of the slave-trade, now happily set at rest as to all practical consequences, by the abolition, we should not want opportunities for declaiming on it. Every man, who has passed a certain number of years in the West Indies, in whatever capacity, will think that he is intitled to appeal to his own *experience*, in opposition to all the general arguments which can be drawn from wisdom, justice, and humanity. Mr. B. is a strenuous advocate for the 'rights of intellect,' and the necessity of cultivating our plantation by the hands of negroe-*vassals*; or, to use his own more general phrase, 'a *liberty*, essential at new settlements, of importing additional labourers.' For 'resisting the abolition of this *liberty*,' (a curious periphrasis for the abolition of the slave-trade!) as much as from '*uniform* admiration of his public conduct,' (an extensive suretyship!) this work is dedicated to the Right Honourable William Windham, then secretary for the colonial department. It is not long since * we ventured to state our sentiments on some points connected with this subject: but we shall be very cautious of using the same licence a second time, after the severe rebuke bestowed by Mr. B. on conduct so presumptuous:

'The Europeans are a conceited people. They read; and they fancy that every thing can be known from books. They undervalue observation, experience, practical talent of every kind. They listen to metaphysical politicians, who without having visited the West Indies, or knowing at all the nature of the people, and of the properties there, think they can direct the tropical planter how best to cultivate, and the assembly of Jamaica how best to legislate. By such vain authors, the English people have been goaded into petitioning their legislature for an abolition of the slave-trade. It is the trade in free negroes which alone they ought to abolish. The slave-trade is a universal benefit.'

If we understand this passage, the meaning of it is that, provided that we do not kidnap, we may purchase to any amount; and provided that we do not seize on those who are in the actual enjoyment of freedom in their native country, we are at full liberty to afford the most unbounded encouragement and temptations to the system of slavery, and to all the means by which that system must be maintained. Yet this wish that slaves alone should be exported appears rather inconsistent with the author's subsequent advice at p. 130, that 'some trusty negroes, who have been attached for twenty years to plantations in the West Indies, be sent over to Africa, to

* See Corry's Voyage to the Windward Coast of Africa, in the M. Rev. for last September.

enlist *voluntary recruits only*;' and with his persuasion that these 'would be followed back by whole nations of their own accord.' For our own part, we should contemplate with extreme jealousy a project so open to abuse, and which would in so great a degree diminish the interest of the planters in preserving the negroes already obtained, and in encouraging propagation from them: but even if it were carried into the most complete and beneficial effect, we should contend that it is a measure as dissimilar to the abrogated traffic, as the voluntary payment of money in exchange for goods in open market is to the most oppressive and arbitrary levy, that was ever imposed on a reluctant people by the caprice of an individual despot.

The often repeated assertion, that the imported Africans are much happier in our settlements than they would have been at home, which has been long heard with some suspicion from persons interested in the trade, is here introduced with a better claim to our attention, in the mouth of one of those who must be considered as more qualified to make the comparison,—a negroe slave. His name was *Gentleman*, and it seems that he and Mr. Bolingbroke held frequent conversations on the nature of his own country, 'of which he spoke with dislike and contempt.' Mr. B., with unexampled accuracy, has made a memorandum of the very jargon in which this poor creature delivered his opinion:

"Buckra (white man's) country more good; here so me only one massa, in a dat country for me, every man my massa, suppose he more strong than meself. They catchee me and make me work for them king; suppose me no want for work them sall kill me: sometime them king make war and one noder somebody get me for work; them no give me victuals, them no give me rum, them no give me blanket, them no good like a buckra massa, them flog and them kill them slaves like a hell; suppose one king kickkaraboo (die), they kill all the slaves too." From this artless and unadorned tale, may be collected a great deal to prove the wretched situation of the negroes in their own country, and with what arbitrary sway and despotism the petty kings, or rather barons, in Africa govern their vassals and slaves.'

We should rejoice in an opportunity of *cross-examining* this *Gentleman* respecting the sources of his information; for to us it seems extremely probable that he was only repeating the assurances which he had received from his original purchaser, of the great advantages that he had derived from his change of climate and situation. We can easily conceive that testimony of this kind might proceed in a never ending circle: the owner would endeavour to impress his slave with a strong sense o.

the

the horrors which he had escaped; and the slave, either from cunning or credulity, would busily rehearse the same story to all his master's friends who came to visit the plantations. This is rendered more probable by the observation here made that the negroe-race in the West Indies are peculiarly prone to an obsequious and fawning spirit; the frequent attendant, we imagine, of a state of absolute slavery.

Mr. Bolingbroke's volume must not be finally closed without some notice of the extraordinary style in which it is written. We have known persons who have taken a pride in the talent of discovering, by means of some peculiarities of language or allusion, the habits and even the profession of the man to whose conversation they are listening, or whose work they are perusing. Though we are vain enough to think that, in the present instance, our conjecture would have been just, we shall make no boast of our sagacity, because the author himself has apprised us that he is a deputy vendue-master, and that his office is 'similar to [that of] an *auctioneer*.' The three distinguishing traits which characterise the eloquence of the hammer we take to be, 1. a strong sense of the dignity and importance of the individual who wields it; 2. a violent propensity to coin new and unnecessary words; and 3. the talent of bestowing indiscriminate ornament on all subjects, or of being (as Foote admirably expressed it,) "equally eloquent on a ribband and a Raphael." We shall throw together some proofs that all these traits concur in Mr. Bolingbroke, but without taking the pains to refer the examples to their several heads. 'The flood tide had made, which having raised the anchor we had drifted a little, and the seamen were employed in veering out more cable — a total stillness seemed to pervade the sky — the breeze which had before been so brisk had died away, and left a perfect calm — the swell and roughness of the sea had subsided — nothing was heard but a rippling against the vessel's side, and the voices of the seamen singing "Yo heave yo," — the moon was just descending below the horizon—the air was mild, and I found that repose on a hen-coop on deck which my bed denied me.' — 'The art of selling the ground on which a house stands, without selling the house, or the right of living in it, has the merit of rendering circulable a greater portion of the fixed property of a country, and thus facilitates the obtainal of capital for every sort of enterprize.' 'Voluntary colonists could be *gotten by the myriad* did they but know the lot that awaits them.' (p. 124.) 'A garrison of about 200 men was kept there before the *penultimate* war.' (p. 166.) The following undervaluation must be allowed to be rather at variance, however, with the official character

character of the writer: — 'the commission being *ten* per cent. on the gross produce of estate; *therefore*, if a crop amounts to a hundred thousand weight of coffee, the attorney gets *one* thousand of it for his trouble,' p. 283: Mr. B. is much more versed in these things than we can pretend to be: but we were certainly led to form a very different conclusion.— At p. 289, 'the military' are said to have been 'not much better than the civil regulations; both had that *driftless character*, which the anarchic state of the metropolitan province *favoured*.' —'The natural indolence of every individual is found to bring him a *grade* nearer to *savagism*, at every remove into a less thronged neighbourhood,' (p. 374,) &c. &c. &c.

Den.

ART. II. *Communications to the Board of Agriculture, on Subjects relating to the Husbandry and Internal Improvement of the Country*, Vol. V. Part II. 4to. pp. 204.

[*Article concluded from Rev. for December, p.* 366.]

ONE solitary paper occupies the whole of this second part: but it equals in value a host of ordinary communications, and merits a more detailed account than our miscellaneous pages will warrant us in bestowing. It is intitled,

An Essay on the Nature, Produce, Origin and Extension of the Merino Breed of Sheep: to which is added, a History of a Cross of that Breed with Ryeland Ewes; describing their Qualities and Produce, and a successful Method of managing them. By Caleb Hillier Parry, *M.D. F.R.S.*, &c.—On this subject, Dr. Parry is known to have bestowed particular attention, and to have established by actual experiments many important facts. He appears to have more completely studied the Merino Breed of Sheep than any other agricultural gentleman or philosopher in the United Kingdom; and, in addition to the remarks with which he has previously favoured the public, he here furnishes a most elaborate essay, containing the result of patient inquiry and long experience. All judicious readers will be gratified not only by the mass of useful information here collected by Dr. Parry, but by his methodical and luminous exhibition of it. After such indisputable traits of a mind truly philosophic, we require not his assurance that 'he has been actuated by no motives of personal interest, but solely by the love of what has appeared to him to be the truth.'

This essay is divided into two parts, in the first of which the Nature, Produce, Origin, and Extension of the Merino Breed are considered, in order fully to meet and completely to

solve

solve the question proposed by the Board, which solicits information as to "the growth of wool from the Spanish breed of sheep, or from some cross between the Spanish and British breeds, in Great Britain; as to the advantages which may have attended such crosses in respect of wool, carcase, application of food, freedom from distempers, &c.; and as to the most effective means of spreading this race of sheep." On each of these points, Dr. Parry has laboured to afford the Board an ample and satisfactory account; and he has even taken a wider range than the mere terms of the prize-question require, in order to place the subject in all its amplitude before the reader. For the purpose of establishing the importance of this disquisition, the ingenious author, in the first place, states the quantity of the superfine wool imported into England from foreign countries in the years 1802, 1803, and 1804, to have been 18,467,718lbs; and from Spain alone, either in Spanish or neutral vessels, 15,307,718lbs: for which the clothiers paid 4,391,044l., and for which, supposing the merchant's profit to be 15 per cent. or 658,656l. the sum of 3,733,288l. went out of the kingdom.

Being dependant to so large an amount on a foreign state for the basis of our fine woollen manufactures, it becomes an object truly patriotic to inquire into the most effectual mode of remedying this want; and, since the fine wool in question is the produce of a breed of sheep called in Spain Merinos, to examine whether this breed cannot be domesticated, or a race obtained by crosses which shall answer the purpose of the manufacturer, and at the same time be valuable for its carcase. To satisfy the reader on these points, the author enters first into a history of the Merino breed, as it exists in Spain. According to this memoir, the number of these sheep now depastured in that country amounts to about five millions, which are divided into two classes, the *Trashumantes* and *Estantes*, i. e. the travelling and the stationary. Dr. P. thus describes their form and quality;

'The Merino sheep in Spain is an animal below the middle size, comparatively with our native English breeds, and probably about that of the pure Ryeland, or old South Down. Though these sheep possess a great deal of picturesque beauty, and are exactly such as Rosa of Tivoli and others of the best painters have chosen as models, from which to decorate their immortal works, they are by no means furnished with that form, which modern fancy or experience has presumed to be inseparably connected with a disposition to early maturity and fatness. Thus they are, in general, rather high on their legs. Their heads are large, and their necks long. Their chests are contracted, and therefore they are sharp on the shoulders and flat sided,

sided. They are also narrow across the loins; whence it inevitably follows, that their hind quarter is strait and defective.

'In all these respects, however, there is great difference in individuals of the same flock, and more especially in the general character of form in different flocks of this race.

'The defects which I have mentioned are, however, in some degree counterbalanced by the peculiar quality of the skins of the Merino sheep, which are remarkably thin, soft, and loose, affording that evidence of a strong disposition to fatten, which many of our farmers call "Proof."

'There is another respect in which the skin of the Merino race differs from that of our native sheep. It is of a fairer hue, with a vivid tint of what is called carnation or flesh colour; bearing the same relation to that of our English breeds, as the skin of women with red or auburn hair does to that of those whose hair is dark brown or black. This tint is particularly conspicuous on those parts which are naturally free from wool, as the eye lids and lips.

'With this peculiar condition of the skin is connected that quality of the fleece, which has hitherto been generally considered as the chief characteristic of the Merino race: I mean its fineness and flexibility, in which it is probably superior to any other breed in the known world.

'These animals seem absolutely buried in wool. It exists on their foreheads almost as low as the eyes, and on their cheeks; covers their bellies, and envelopes their hind legs, and sometimes their fore legs, down to their very hoofs.

'The length of the staple, or filaments, of wool is from two to somewhat more than three inches; being much alike on the shoulder and on the rump. The wool of the ram is generally esteemed the coarsest and longest; that of the ewe finest and shortest; and that of the wether, in both respects, between the two former.'

These sheep are stated to produce, one with the other, five pounds of unwashed wool on the animal's back: but the loss of weight in scouring is very considerable. The grandees and societies of monks possess numerous flocks which are distinct varieties of this race, differing in the form and size of the carcase, and in the weight and fineness of the fleece. One of these, from a title in the family of Count del Campo Alange, is called *Negrette*; others, *Infantado*, from the Duke of that name; others, *Paular*, from the Carthusian monastery to which they belong; while others bear the appellation of the monasteries of *Guadeloupe* and the *Escurial*. These different breeds vary as to the proportion of yolk or grease which imbues all wool: but which is so superabundant in the Merino race, that it attaches to the fleece a great quantity of dust, earth, and other substances, and gives to it a dirty and unsightly appearance; yet, as the finest fleeces have the most yolk, the superficial darkness is no discouraging circumstance.

We

We are farther informed that

'The wool of the Merino sheep differs from that of all our breeds, in being of nearly an equal degree of fineness on the shoulder and on the rump. It grows more thickly on the latter than on the former. The whole fleece is remarkably free from those white, opake, and coarser hairs, called by the French, jarre, and by us, kemps, stitchel hairs, or cat's hairs. Those which here and there occur among Merino wool, are extremely short, and easily drop out during the processes of manufacture, so as not to injure the fabric.'

It is remarked that if these sheep be slower in becoming adult, they live much longer than other known races; that they eat more indifferently of all sorts of food; and that it is a striking peculiarity in which they differ from every breed of short-woolled sheep, that 'while very few of the rams are polled, or have short snags, the majority have large spiral horns; and on the other hand, a horned Merino ewe is rarely to be found.' The Spanish management of the flocks is too curious and entertaining as a matter of history to be omitted; and, independently of its reference to the subject in question, it exhibits in a striking light the uncultivated state of this vast peninsula:

'The Merino rams and ewes in Spain form separate flocks till the beginning of July; when those, which are appropriated to the increase of the species, are put together, and suffered to continue till the middle of August. The youngest rams so chosen are from two to three years old; and they continue in use till eight or nine. There seems to be little farther ground of preference of one ram to another, except that the shepherds studiously avoid all those which have black spots on their bodies, or in their mouths. The period of union in the ewes is from two to seven years of age; though, sometimes, the two-tooth ewes are permitted to copulate. One ram is generally allotted to twenty or twenty-five ewes.

'The ewe rarely produces more than one lamb at a birth. The lambs fall in November and December. The common custom is immediately to kill one-half of these; or even three-fourths, or more, if the season is bad, or there is any probability of want of food. This massacre is first practised on the males; of which, however, they take care to preserve a sufficient number to maintain the stock. In every hundred and eighty sheep the proportion is usually as follows: 100 ewes, 50 lambs, 25 wethers, and 5 rams. One reason why half the lambs are destroyed is, that each which remains may have the benefit of two nurses; for the Spaniards hold that the wool of the ewe would be injured both in quantity and quality, if she were exhausted by being obliged wholly to support her lamb. In order to produce this curious association, the shepherds take off the skin of a lamb which is killed, and wrap in it another which has already been suckled by its natural mother. The lamb so dressed they bring to the ewe which has been deprived of its young one; and which, deceived,

ceived, as they say, by its appearance, allows the stranger to suck her. This operation they repeat three or four times in twenty-four hours; and, by next day, the animals generally take to each other of themselves. When the ewe is not readily deceived, and is in consequence refractory, they reduce her to order by tying her by the leg to a stake. The lambs continue to suck till the flock commences its journey to the mountains, which is when they are about five months old.

'Very few, perhaps none, of the ram-lambs are castrated. The wethers above mentioned are rams, cut at the age of six or seven years, when no longer fit for propagation. The mutton which they yield must, of course, be very bad. In fact, this breed is rarely eaten except by the shepherds themselves, or others connected with the flock; and by them usually in the mountains. So little, indeed, are these sheep considered as an article of food, that though immense flocks of them pass through or near Madrid twice every year, the beef and pork of that capital are supplied from the neat cattle and pigs of France, and the mutton from the sheep of Africa.

'During the winter, the Merino flocks cover the plains of some of the warmest and most fertile provinces of Spain. Such are Valentia, Murcia, Arragon, Castile, La Mancha, Andalusia, Estremadura, the neighbourhood of Cadiz, &c. The herbage of these countries, which had been burnt up during the summer, begins to re-appear on the first autumnal rains; after which it pushes so rapidly, and acquires such a degree of luxuriancy, that the shepherds are often obliged to fold their flocks, which they do by means of nets, in order to prevent their injuring themselves by feeding too hastily. Thus the herbage continues to shoot more or less during the whole winter. But as soon as, from the increasing heat of the sun and the constant consumption, the feed begins to fail, which takes place from the middle of April to the beginning of May, the flocks commence their journey to the mountains of Leon, Castile, Arragon, Navarre, Gallicia, Soria, Segovia, Cuenças, Albarazin, Burgos, the Asturias, &c. The tops of many of these mountains are in the winter covered with snow, but, in the summer, enjoy only a refreshing coolness, and are well clothed with short herbage, admirably suited to the animals which they are designed to support. This herbage, according to the author of the Oryctographia et Zoologia Arragoniæ, chiefly consists of *Festuca ovina* (sheep's fescue), *Aira cristata* (crested hair-grass), *Trifolium repens* (white trefoil), and *Medicago lupulina* (melilot snail-shell).

'The beginning of the journey of each flock is in some measure regulated by the distance which it has to travel. Those which go from Estremadura to the Asturias have a march of at least 550 English miles. They proceed towards the mountains at the rate of from 5 to 16 miles a day, according to the pastures which they meet with by the way; and more slowly before than after shearing. A road is left for them, which is held, as it were, sacred, of 80 or 90 varas, or about 75 yards in breadth, often marked out or bounded by stones. There are several of these roads, through which pass different divisions of those immense flocks, so as to arrive about the same time at the

the place of their ultimate destination. This variety permits them also to choose or avoid, on their march, those districts of land which are sown with various kinds of grain, according as they have been gathered or not.

'Each Cavana, or great flock, has a Mayoral, or principal shepherd; and each subdivision of such a flock, which, for convenience of travelling, consists of from 1000 to 1500, has its leading shepherd, who goes at its head, and is accompanied by two others, who proceed respectively on each flank. Each leader has for his companions one or more Mansos, which are old wethers, or, what is more extraordinary, frequently old castrated goats, each of which is furnished with a large bell about its neck. These bell-wethers being much caressed, become extremely docile; and are very useful in guiding the flocks to which they are attached.

'The shepherds are accompanied with dogs; which are not, as ours of the present day, intended to regulate the movements of the flock, but are large and fierce mastiffs, like those of the Pyrenees, solely calculated to protect the sheep against wolves and robbers.'

Other details are given respecting the method of administering to them a certain quantity of salt, of shearing, (which is performed in vast Encerradoes, or houses of reception, some of which are capable of containing 20,000 sheep at once,) and of sorting the wool, which is divided into four parts, viz. Refina, Fina, Tercera, and Cahidas:

'A set of bags, containg the whole of the three first sorts of a certain number of fleeces, is called Pila, or a pile; and each bag is marked with the initial of the name, which expresses the quality of its contained wool, R. F. or T. The profit arising from the sale of the fourth sort, or cahidas, which is marked C. or K. is allotted for the consolation of souls in purgatory; an end, to which no great aid is contributed by the merchants of England.'

Dr. Parry might have remarked that the solicitude of the Spanish catholics for the deliverance of souls groaning in purgatory cannot be very great, when only the refuse of their wool is appropriated to this purpose: but it at the same time evinces the moderation of the priesthood, that they are satisfied with so small a tribute for so essential a service. A heretic, who doubts the efficacy of their prayers in this respect, may think that this little is too much: but if he could find his interest in purchasing the Cahidas, he would not concern himself about the pious application of the money. As the case stands, the rescued souls owe no thanks to the English, who are too cunning to put themselves into the *material* purgatory of coarse cloths, for the chance of thinning *immaterial purgatory* of any of its spiritual inhabitants.

As England is not in so wild and uncultivated a state as Spain, it is a point worthy of notice that the migration of flocks

flocks from one extremity of the kingdom to the other is in no respect necessary to the health or productivenes of these animals; that the Estantes, or stationary flocks, yield fleeces equal in excellence to the best of the Trashumantes; and that a system of laws, called the Mesta, prevails in Spain, which is injurious to its internal agricultural improvement:

'By this code are regulated the great body of flock-masters, consisting of the most powerful grandees, the wealthiest private individuals, and the best endowed monasteries. The effect of such an association, under such a government, may easily be imagined. It has caused the establishment of numerous agrarian laws, the view of which has been to secure to the corporation of the Mesta, on their own terms, the whole produce of those lands, which are conveniently situated for the support of their flocks. Of these laws I have been able to learn only a few; but those few have been sufficient to authorize the conclusion, that they are equally contradictory, oppressive, and impolitic. Who, in this country, would believe that a proprietor of sheep pastures in those devoted provinces of Spain, is not allowed to inclose or cultivate them; and that, at the end of a lease, he cannot re-enter upon his own land, but is obliged under any circumstances of improvement, to re-let it without advance, and frequently with a diminution of rent? But it would be fruitless to expect in Spain a voluntary dereliction of a system, which, while it enriches an indolent aristocracy, supplies the government with an annual revenue of from twenty-eight to thirty millions of reals, or nearly 360,ccol. sterling.'

What will be the result of the present conflict in Spain, it is impossible to predict: but every fact respecting that country shews that it requires a complete regeneration; and we hope that a region, which is enriched with the bounties of nature, will not for ever be paralized by a most miserably short-sighted and inefficient government.

Having exhibited a sufficiently minute account of the nature, qualities, and Spanish treatment of the Merino race, Dr. Parry proceeds to inquire into the origin of this breed; and, in order to shew that it has been attributed on no sufficient authority to England, he with great accuracy and judgment investigates the most material documents relative to the history of English wool: the quality of which, from the earliest mention of it to the latter end of the 17th century, affords no pretext for supposing that Spain in this instance was indebted to Britain. Whoever peruses this part of the essay will be fully convinced, by the weight of evidence which the indefatigable author has collected from all quarters, 'that the notion of the Engli[illegible] origin of the Merino breed of sheep, however it may have served to flatter the national pride, falls to the ground as soon as it is coolly and deliberately investigated.'—As little reason does he find for imagining that they were

were imported into the peninsula from Africa, or that they originally existed in Spain: but, from adverting to the nature of the fine woolled sheep of Italy, and considering the coincidence of the breed in question with this race, he inclines to the belief that the Merinos were a colony from Italy, while Spain was a Roman province, and are in fact the same with the antient Tarentine sheep of Apulia. After quotations from Pliny, Columella, Varro, and others, descriptive of the wool-bearing race in Italy, Dr. P. remarks;

'It is impossible for any who reads this description, and who is acquainted with the improved Merino race of the present day, not to suspect that they are one and the same breed. Let us examine the evidence of this fact.

'In the first place, there is not, so far as I know, throughout Europe, except in Italy itself, any breed of short-woolled sheep now existing besides the Merino, of which the males are horned, and the females not.

'The sheep of Apulia and Calabria had anciently their summer and winter quarters, as in Spain.'—

'It was universally the practice among the Romans to give salt, with a view to promote appetite and thirst, to increase milk, and to improve digestion, in their sheep. One can hardly believe that this practice, which still exists in Italy, should from time immemorial have found its way into Spain, and into that country only, except by immediate communication.

'I have mentioned that the Spanish flocks are frequently led by goats. We find from Tibullus that this was a common expedient among the Romans *.'

Following Lasteyrie †, Dr. P. next treats of the management of the Merino breed in Sweden, Denmark, Prussia, Hungary, Holland, Piedmont, France, the Cape of Good Hope, New Holland, &c.; for the purpose of proving that this race produces wool equally fine with the best Spanish fleeces, in a great variety of climates. From the account of the Rambouillet-flock, the following facts are collected:

'It appears that the Spanish breed of sheep has been much improved in weight, and, probably, fineness of fleece, and has considerably increased in size, by having been naturalized in France. These valuable points have been accomplished chiefly in the four following ways:—

'1st. By choosing for breeding the best and finest woolled rams and ewes.

'* Dux pecoris hircus: duxerat hircus oves. Tibulli lib. ii. el. 1. v. 58.'

† See an ample account of M. Lasteyrie's work, in M.R. Vol. xl. N.S. p. 513.

'2d. By never allowing them to propagate till they have attained their full growth; which, at the earliest, is not till nearly three years of age.

'3d. By separating the weak from the strong; and,

'4th. By giving them plenty of good food, and free air and exercise.'

The result of the English experiments with this breed is 'that the principal mode, in which the utility of the Merino race has been extended in England, has been by crossing our native breeds with Merino rams.' By this observation, we are naturally conducted to the second part of the Dissertation before us; in which we are presented with a complete *history of the Merino-Ryeland breed of the author.* In the first place, Dr. P. details the circumstances which led to the establishment of this breed, the number of his flock, his remarks on the effects of crossing, &c.

'I have observed, (says he,) that the first mixture of the Merino with the Ryeland adds about one-third, or somewhat less, to the fleece of the latter breed; without appearing to have much influenced the fineness of the filament. In after-crosses, some curious circumstances occur. It is well known that the wool of the Merino and the Ryeland are both short, and the latter the shortest; neither of them usually exceeding, in the ewes, $2\frac{1}{2}$ inches in length. But the second or third mixture of these breeds carries the wool of the ewe to the length of four, and sometimes six inches, with great increase of weight, but still considerable coarseness in the filament. The fourth cross brings the wool to the Spanish standard, in point of fineness, and greatly reduces the length, leaving it still somewhat greater than that of the pure Merino. In every stage of the experiment, the wool is profitable, either in quality or weight.'

Not satisfied with commendations bestowed on the fleeces of his new breed, he ventures to call the attention of the public to the value of the carcase of his Merino-Ryeland sheep; and to state, for the consideration of the Board, the superior profit and convenience of small breeds of sheep. Very large and particularly very fat mutton is not adapted to small families, however advantageous it may be to the cook, 'who receives as her perquisite, all which either the fire separates, or the dainty palate leaves uneaten, and sells it as tallow to the manufacturer of candles or soap.' Of the Merino-Ryelands, which were fatted and killed by the author, he thus speaks:—'those which I have so expended have been certainly superior in flavour to any mutton which I have ever purchased, the fat approaching in taste and consistency to that of venison more than in any of the native English breeds. The wethers have reached from 12 to $15\frac{1}{2}$ lb. the quarter; and from a two-shear sheep of the latter weight I have had $12\frac{1}{2}$ lb. of loose fat.'

Our

Our readers will perhaps be surprised at this report, when they recollect that the carcase of the Merinos in Spain is so little esteemed as to be given as a perquisite to the shepherd: but by the cross with the Ryeland the flesh is improved, without any deterioration of the wool.

Distinct chapters follow, on the health and diseases of the new breed; on the obstacles to its extension; on its profit to the farmer and the country at large; on its superintendance, including the age and season of propagation, quality, and quantity of food, &c.; on the treatment of diseases; on the management of the fleece, and the season and mode of shearing; on the little judgment to be formed as to the wool or carcase of the full-grown sheep, from those of the lamb; and on the mode of forming a flock which shall have a superfine wool on a beautiful carcase. We should indeed occupy a great number of our pages, if we were to copy all the valuable remarks which these chapters contain. The desideratum, however, which the last professes to assist us in obtaining, will surely justify one more extract:

'In every point of view it is probable that a ram of the cross breed is as good for the purposes of propagation as an equally good Merino, and better than one which is inferior. I hear a great deal of what is by the unlearned called Nature, and by those who fancy themselves more learned, Blood. But I would ask, what is the import of these words? Do they mean certain mysterious properties inherent in any one unmingled race? No. Our best race-horses are only mongrels; that is, the produce of mongrel mares, either by pure Arabians, or by sires, which were equally mongrel with themselves. Yet we do not hesitate to consider King Herod or Highflyer as blood-horses, just as much as if they had immediately descended from a pure Arabian sire and dam; and we should certainly have preferred them for propagation to any pure Arabian stallion, which was inferior to them in valuable properties. These properties are very different in different animals. In a race-horse, which is intended for running, they are speed and facility of breathing, united with only a certain degree of strength. In this animal, fatness would be one of the greatest evils. On the contrary, in a Leicester sheep, the marks of blood are smallness of bone, shortness of legs, and largeness of chest, all tending to fit him for indolence and obesity. The evidences of blood in a bulldog are very different from those in either of the former examples.

'The word blood, then, is nothing more than an abstract term, expressive of certain external and visible forms, which, from experience, we infer to be inseparably connected with those excellencies which we most covet.

'The same principle is equally applicable to Merinos, and their descendants. There is no reason why a good fleece should be connected with a bad form; and I should presume that a pure Merino is not the more valuable because, at present, he happens generally to

have a narrow hind-quarter, sharp shoulders, and flat ribs. Those sheep, whether pure or mongrels, are best, and therefore, in the philosophical and practical sense of the word, have most blood, which combine the finest fleeces with the most approved forms. Experience has shewn that such rams of the mixed breeds, as well as our cross-bred stallions, can transmit to their posterity all their excellencies, whatever may be their names, or from what country soever they may have been derived; and he, who at this time, in beginning to breed, prefers the best pure Merino ram to the best Merino-Ryeland, will probably find himself eight years behind in the experiment.'

Such are the results of Dr. Parry's experience and philosophical inquiry.—A supplement is subjoined, containing actual measurements, by the help of a microscope, of the filaments of different kinds of wool; from which several practical inferences, respecting the Merino cross-breeds, are deduced. We have also a statement of the wool-produce per acre, on the author's farm, with other particulars; and the whole concludes with this unassuming and cautious paragraph:

'Throughout this essay, there are various calculations, in some of which errors may, perhaps, hereafter be discovered. This would not, indeed, be greatly wondered at, were I to state the mode, in which I have been compelled to compose the greatest part of the work. I have, however, in every instance, endeavoured to verify the result by different proofs; and I trust that no error will be found, which is sufficiently important to affect the conclusion, which has any where been deduced.'

That such an essay should obtain the premium is not matter of astonishment: but we should be greatly surprised if any person could read it without strongly feeling his obligations to the ingenious author, and his concurrence in the judgment of the Board.

Part. I. of Vol. VI. of these *Communications* has appeared.

Mo-y.

ART. III. *The Plants*, a Poem, Cantos the First and Second, with Notes; and occasional Poems. By William Tighe, Esq. 8vo. pp. 160. 8s. Boards. Carpenter. 1808.

IN this elegant volume, the lover of poetry may derive pleasure from the tasteful and harmonious verse which in general distinguishes the composition; and the student of natural history may obtain information respecting the varieties and the properties of the plants described: while the general reader cannot fail to be entertained with the mass of anecdote and allusion connected with his subject, which is judiciously brought together by Mr. Tighe both in his poem and in the notes annexed. His views may be best explained by himself:

'Two

'Two cantos are here submitted to the public of a poem, which may be concluded in two more. The title of the third part, if completed, will be THE VINE; and of the fourth, THE PALM. The object of this attempt is not only to bring together the most remarkable circumstances relative to each Plant, from which the separate cantos derive their names, and to combine many of the ideas of association, which the review of each subject may naturally awaken, but also to consider THE ROSE as the emblem of LOVE, THE OAK of LIBERTY, THE VINE of FRIENDSHIP, and THE PALM of RELIGION.

'The four affections here alluded to seem, either singly or variously interwoven, to occupy and conduct the minds of the more susceptible and generous portion of mankind. The influence of the three former usually prevails in the early part of life; and they were, perhaps, designed by Providence to expand and prepare those souls, which do not suffer themselves to be too far perverted by the more selfish passions, for the reception of the last; into which all the views and thoughts of men should resolve, as into their ultimate object and true destination.'

We strongly advise Mr. Tighe to persevere in his design: but we will suggest that the execution of it would be more interesting and perfect, if the portions of imagery and description introduced were laboured with greater care, and the colouring brought out with more distinctness. His links of allusion are sometimes so slight, and his sketches traced so faintly, that we suspect him of relying on his notes, rather than on his muse, for conveying the desired idea to the reader's mind. In 'the Oak,' when we found ourselves betrayed into a long continuity of poetical relation, like that of Virgil's Silenus,—every paragraph beginning with 'She sings,' and concluding with 'The Dryads and the Fauns repeat the strain,'—we were absolutely under the necessity of turning back to discover who had been described as the author of the song; and we were not a little surprised to see that, instead of some appropriate and characteristic personage, we had only been listening to our old friend, the Muse.—The second canto, however, is much preferable to the first; a circumstance which, we hope, will authorize us to expect still greater improvement in those which are destined to follow.—After having recalled his imagination from the roseate bowers of love and luxury, and devoted his lyre to the glory of patriotism and valour, the poet touches on the rescue of Acre, and the campaign in Egypt: although, he exclaims, those hot and barren plains can rear

'No freeborn chaplets of enduring Oak,
No civic crowns to shade a patriot brow;
Yet must some tears of admiration fall

On Abercrombie's grave, and, all ye can,
Your ever verdant palms shall strew the spot
Where for mankind a British Hero died!'

The passage which follows is among the most animated in the work:

'In milder climes, beneath her oaken shade,
Shall Freedom raise the hymn of victory:
The healthy zephyrs playing round her neck
Shall float her tresses wild and airy vest;
Her fair arm balances the guardian spear;
Her hand she rests upon the shield of peace,
And smiles o'er British waves: the pendent cliff,
The forest unconfined, the scented heath,
The living fount that scoops the polished rock,
Are cherished by her smile: her oaken shade
She celebrates with joy; with joy contemns
The gorgeous prisons of the sceptered East,
The spoils barbaric, and the studded thrones
Where Justice never sat; mean contrasts all
To her enlivening beams and genial day!
At her command, Hercynian forests poured
Their tide of Gothic conquest o'er a world
Enslaved: the affrighted eagle perched on rocks
Byzantine, saw from far the fading form
And crumbling relics of his western throne.
And should again the prostrate liberties
Of Europe wither in the ruffian grasp
Of tyranny, more base than ever Rome
Pressed on her plundered provinces, the sons
Of Freedom o'er the Atlantic waves shall bear
Their spotless virtues to a kindred world,
And marshal all their exiled bands beneath
Her everlasting standard, while thy fleets,
Columbia, and thy happier woods, shall guard
The sole, but mighty refuge of the free!'

It is our duty to mention, also, that the blank verse occasionally halts in these pages. The lines sometimes consist of six feet, instead of five: the accent is not always correctly placed (as in the word *emblem*, which is converted from a trochaic into an iambic foot); and more than once we encounter the unpleasant rebound of a superfluous syllable at the end of a verse otherwise complete—'Or misletoe or vervain, or selago'—a licence inadmissible, we conceive, in didactic compositions. —Such errors as these, and they are of very rare occurrence, may certainly be avoided in the remainder of the poem.

Of the smaller productions at the end of the volume, the lines in praise of Coffee are, in our estimation, decidedly the best: but we are sorry to learn that they were suggested to

the author by an attack of spasmodic asthma, from which he found relief by a strong infusion of the berry which his gratitude has here celebrated. The ensuing lines allude to the common story of the original discovery of coffee, by the prior of a monastery in the kingdom of Ayaman; who, hearing of a neighbouring flock of goats that were kept awake all night three times in the week, traced this effect to their feeding on those nights upon coffee-bushes:

> 'O happy Yemen! where each gale at eve
> Can the light essence of thy plant receive,
> And through the verdant grove, each ray of morn
> With crown of gold thy opening buds adorn!
> Blessed be the pious dervise, blessed the night
> When first he quaffed thy nectar with delight!
> Felt the rich clouds' reanimating power
> Entrance him far above his earthly bower,
> His paradise expand to view her charms,
> And wrap the enthusiast in his prophet's arms!
> From him derived, the precious secret flows,
> And Aden first her magic medicine knows:
> So sleepless zeal, by superstition led,
> Repaid the world the blood Mohammed shed.'

Some other poet will perhaps furnish a contrast to this eulogy on the 'murderer of sheep,' by a complimentary ode to Opium, who "knits up the revelled sleeve of Care;" and the question, which of the two has produced the greatest benefits to society? deserves to be thoroughly sifted by the most enlightened of our debating assemblies!

Den.

ART. IV. *The Bees*, a Poem, in four Books. With Notes, Moral, Political, and Philosophical. By John Evans, M. D. F. R. M. S. Edinb. Book II. 4to. pp. 95. 7s. Longman and Co. 1808.

WE noticed the first book of this publication in the 51st volume (p. 312.) of our New Series.—The opening of the present continuation, though elegant and animated, again compels us to advert to the excursive wanderings of the author's muse; who celebrates, in a passage of three score lines and ten, the delightful scenery of Lord Dungannon's Welsh villa, though truth whispers, in a note, that Bees are wanting to complete the establishment; so that any other villa would have served the purpose equally well. We enter, at length, on a classical enumeration of the plants to which the common honey-bee manifests a predilection: but the bustling and important processes of swarming and hiving are interrupt-

ed by an ample descant on the massacre of the Protestants on St. Bartholomew's day, the eventful cruelties attendant on the French revolution, the ingratitude of French emigrant priests, and the generosity of John Bull. The loss and re-appearance of the insect-queen are instantly associated with the seizure and escape of the King of Poland; and the civil feuds of the humming tribe as immediately recall the bloody scene of Bosworth field. The feeble and inefficient operations of after-swarms suggest the adventurous voyage of Prince Madoc to America; while the state of insecurity, to which the mother-hive is reduced by successive swarmings, introduces a brilliant commemoration of the recent transference of the Court of Lisbon to Brazil, under the guidance of a British squadron.

Without pronouncing these digressive topics to be wholly irrelevant, we may at least be permitted to remark that they occupy more than their due proportion of space; and that, as they are executed in Dr. Evans's best manner, they divert the mind of his reader from the proper business of the poem. We are presented, indeed, with some pretty allusions to the history of the Bee: but we could have wished to have seen them treated with more copiousness of detail and greater richness of embellishment, instead of being eclipsed by the superior splendor of collateral illustrations.

In other respects, this second book is equal if not superior to the first; breathing the same spirit of Attic taste, evincing the same graceful polish of versification, and again reminding us of Dr. Darwin's style of poetry, without betraying the over-exuberance of his fancy, or the downy softness of his unruffled rhymes.

The catalogue of melliferous flowers and herbs will furnish us with no unfavourable specimen of this portion of the work:

> 'The past'ral PRIMROSE * now, that whilom smil'd,
> Unseen, unscented, thro' the lonely wild,
> Swells in full-cluster'd pride, and boldly vies
> With POLYANTHUS of unnumber'd dies.
> Nor less the VIOLET † here delights to shed
> A richer perfume from a prouder head;

Wrap

'* *The past'ral Primrose*] The common Primrose, when transplanted to a rich soil, acquires a deep red or purple colour, and again degenerates to its original pale yellow, if removed to poorer ground. Some of the highly cultivated varieties are scarcely inferior to their brilliant congener, Primula polyanthus.'

'† *Nor less the Violet*] The double Violet is preferred by florists, not merely from its fuller bloom, but as producing a richer scent. The fragrance of plants residing in the corolla, will consequently increase

Wrapt in exub'rant robes, the bashful maid
Yet courts the gloom, and woos the dewy glade.
With her pied PANSY *, once a vestal fair
In Ceres' train, low droops with am'rous air,
Stain'd by the bolt of love her purple breast,
And "freak'd with jet" her party-colour'd vest.
In rival pomp see either ROCKET blow,
Bright as the sun, or as the new-fall'n snow,
With gaudier LYCHNIS' vermile hue combine,
And STOCKS in variegated vesture shine.
Gift of a Goddess †, one pale LILY bends
Her milk-white bell, and freshest fragrance lends;
A second waves ‡ in meretricious glare,
Radiant with orange glow her scentless hair.
Tall TULIPS near their rainbow streaks disclose,
Aspiring ALCEA || emulates the rose,

And

---

crease with the surface of that organ; and the nectaries, being its appendages, will enlarge in the same proportion. But the stamens being thereby compressed, and rendered abortive, a lesser portion of farina must be expected.'

' * *With her pied Pansy*] The flowers of the Pansy (Viola tricolor) are pale in its savage state, as a weed in corn fields. Their change to purple is beautifully alluded to by the poet:

"Yet mark'd I where the bolt of Cupid fell;
It fell upon a little western flower,
Before milk-white, now purple with love's wound."
SHAKESPEAR.

' The petals are frequently pencilled with black lines; whence MILTON speaks of "pansies freak'd with jet."

' † *Gift of a Goddess*] OVID, with his usual luxuriance of fancy, ascribes the origin of the white Lily to the milk of JUNO.

"Dum puer Alcides Divæ vagus ubera suxit
Junonis, dulci pressa sapore fecit;
Ambrosiumque alto lac distillavit Olympo,
In terras fusum lilia pulchra dedit."

PLINY mentions the Lily as one of the flowers in which bees delight; and VIRGIL observes:

"— — — Apes æstate serenâ
Floribus insidunt variis, et candida circum
Lilia funduntur."

' ‡ *A second waves*] Though the white Lily is highly fragrant, the orange-coloured species is entirely scentless. Thus, even in the vegetable world, nature shews the same impartiality as in the animal creation; where she bestows splendour on the hoarse peacock, and sweetest melody on the unadorned nightingale.'

' || *Aspiring Alcea*] The numerous assemblage of anthers in the flower of the hollyhock (Alcea rosea) afford the bees abundant farina.

But

And HELIANTHUS*, like the god of day,
Binds round his nodding disk the golden ray.
No gorgeous dyes the meek RESEDA† grace,
Yet sip with eager trunk yon busy race
Her simple cup, nor heed the dazzling gem ‡,
That beams in FRITILLARIA's diadem.
No more ignoble now, great MARO's theme,
CERINTHE ‖ freely pours her honey'd stream;
And MARTAGON §, of classic honours vain,
Bears on his brow the gory-spotted stain,

Still

But they also collect the balsamic varnish, which coats the young blossom buds, to protect them from the weather. The author has seen one of these insects rest at least ten minutes on the same bud, moulding the balsam with its fore-feet, and transferring it to the hinder legs. It is probably the glew with which they stop the vent-holes of their hive.'

' * *And Helianthus*] The sun-flower (Helianthus annuus) is much frequented by bees; and derives its name from resembling the radiant beams of the sun. But its constantly turning to that luminary, appears a vulgar error; for GERARDE says he never could observe it; and the author can confirm Mr. MARTYN's assurance, that he has seen four flowers on the same stalk pointing to as many cardinal points.'

' † - - - *the meek Reseda*] Mignionette (Reseda odorata) is doubly valuable to the apiary, both affording abundant food, and continuing its bloom till the autumnal frosts. Its honey is peculiarly white and delicate.'

' ‡ - - - - *nor heed the dazzling gem*] The honey cup of the Crown Imperial (Fritillaria imperialis) is truly singular, being a glandular hollow at the base of each petal, holding a drop of clear nectar. LINNÆUS observes that " no plant, Melianthus alone excepted, abounds so much with honey, yet the bees do not collect it." This, however, is not strictly true; these insects being sometimes seen upon the flower. Perhaps it is merely the disagreeable fox-like smell, and no instinctive aversion, that renders them so shy of approaching it.'

' ‖ *Cerinthe*] — — " et cerinthæ ignobile gramen." VIRGIL. Mr. MARTYN supposes the Cerinthe of our poet (which all the translators have wrongly rendered *honeysuckle*) to be the Honeywort, or Cerinthe major of LINNÆUS. Of this, however, the author has some doubts, as will appear hereafter.'

' § *And Martagon*] Mr. MARTYN believes the Martagon, or turncap Lily, to have been the Hyacinth of the ancients; and says he has sometimes seen the dark spots on its petals so run together, as to represent the letters A I, forming half the name of Ajax, and expressing Apollo's grief for the loss of his favourite, who, as well as the hero, was changed into that flower.'

' In

Still darkly grav'd on each returning bloom
The moans of Phœbus, and the Hero's doom.
In gay MEZEREON'S * crimson-cinctur'd bush
Again revives coy Daphne's maiden blush,
And, as above she tufts her polish'd leaves,
A laurel-seeming crown the virgin weaves.
Late in the shadowy dell a sister form
Veil'd her green tresses from the wintry storm;
Ah! here how chang'd † she charms our wondering eyes,
The rose-lipp'd Hebe of Hesperian skies!
Like Sol's full radiance, when he gilds the morn,
And deep red clouds his rising throne adorn,
PÆONIA ‡ round each fiery ring unfurls,
Bared to the noon's bright blaze, her sanguine curls;
While ŒNOTHERA || sheaths in many a fold,
Of primrose scent and hue, her fainter gold,
Nor yet unbinds the firmly clapsing zone,
Till eve's mild lustre mingles with her own.'

We shall likewise extract a part of the description of Madoc's voyage and discoveries; which, though less appropriate than the foregoing, is not less spirited, nor less finely conceived:

'So when pale Cambria o'er her OWEN'S bier
In heart-felt anguish shed the duteous tear,
Far from the fury of each maddening host,
Advent'rous MADOC leaves his native coast,

'* *In gay Mezereon*] The bright crimson bloom of the Mezereon (Daphne Mezereon) is one of the first and most fragrant harbingers of spring; and its scarlet berries, crowned with tufts of glossy leaves, render it ornamental throughout the summer. It is now discovered to be a native. *Eng. Botany*, 1381.'

'† *Ah! here how chang'd*] The Spurge Laurel (Daphne laureola) which LINNÆUS describes as "sad in colour, ungrateful in scent, and blowing in a gloomy season," is now rendered highly subservient to beauty by the gardeners, who engraft on its stock the *Daphne cneorum*, one of the most elegant flowers the parterre can boast.'

'‡ *Pæonia*] The single Peony (Pæonia corallina) with large crimson petals surrounding a ring of yellow anthers, is also ascertained to be a native of this island. *English Botany*, 1513.'

'|| *While Œnothera*] The evening Primrose (Œnothera biennis) expands its pale yellow blossoms in the evening only: and its mode of doing this is highly curious. The petals are held together by clasps at the end of the calyx, whose segments, separating at bottom, discover the corolla long before it can open sufficiently to unlock the calyx at top. This also is now found to be indigenous. *English Botany*, 1504.'

Would

With fearless prow thro' waves unprest before
To seek in climes unknown a peaceful shore.
Not, as of old, with coward sail they creep
From cape to cape, but dare the boundless deep;
No well-known land-mark guides their course aright,
No flame-crown'd Pharos gilds the gloom of night.
Yet undisclos'd * by strong attraction's law,
Near her lov'd north the charmed steel would draw,
And all in vain the sailor's destin'd friend
Would in these seas her aid instructive lend;
E'en stout Columbus saw with dire dismay
Quick varying from the pole the needle stray.
No more bright CYNOSURE disdains to steep
Her fulgent car in the forbidden deep,
Nor fears BOOTES now with tardy wain
To bathe his glowing axle in the main,
No more the DRAGON winds 'twixt either BEAR,
Nor gems CASSIOPE her silver chair:
The heavens themselves are chang'd, new stars arise,
And spread an useless splendour o'er the skies.
Moon after moon the dauntless Cambrians brave
The toils and terrors of th' Atlantic wave,
Still all they hear the billow's ceaseless roar,
And all they view a sea without a shore,
Till falt'ring expectation lags behind,
And creeps a death-cold horror o'er the mind.
Should flattering hope the fond illusion shed,
Painting on each dim cloud some mountain's head,
Soon melts in air the fancy-pictur'd coast,
And mourns the prince his friends, his country lost!
O'er harps of gold† the white-rob'd minstrels bend,
And tones of tenderest woe to heaven ascend,
While MORFA RHYDDLAN's ‡ sweetly soothing strain
Charms ev'ry care, and softens every pain.

Hark!

' * *Yet undisclos'd*] That invaluable guide to sailors, the Mariner's Compass, though said to be invented by the Chinese many centuries before the christian æra, was not known in Europe till long after the supposed voyage of Prince MADOC in 1170. Its variation, first observed by COLUMBUS in 1402, seemed to threaten that the laws of nature were altered in an unknown ocean, and that his only remaining guide was ready to forsake him.'

' † *O'er harps of gold*]

" Yon white rob'd Bards, sweeping their solemn harps,
Shall lift their choral warblings to the skies." MASON.'

' ‡ *While Morfa Rhyddlan*] The celebrated plaintive Welsh air, called Morfa Rhyddlan, or Rhyddlan Marsh, was composed to commemorate a battle fought at that place betwixt the Welsh and Saxons,

Hark! what loud bursting shouts "Land, Land," resound!
"Land, Land," again far-echoing rocks rebound.
Forgotten all their toils, the wand'rers pour
On the full deck, to hail the welcome shore;
Again with plausive peals they rend the air,
As now they mark, beyond expectance fair,
The vast savannahs and the wide stretch'd plains,
Where Nature in gigantic grandeur reigns,
As yet unsoil'd in these her virgin climes
By Europe's spoilers, and by Europe's crimes.
When thro' huge headlands, fring'd with pine-black woods,
Deep ORELLANA * rolls her sea of floods,
Sinks lofty PENMAEN † to a low-brow'd hill,
And broad-arm'd CONWY glides a shallow rill.
Unchain'd by frost a stranger Flora here
Expands at once her treasures of the year,
And many a fruit to colder climes unknown
Basks in the radiance of this genial zone.'

At this stage of the performance, we fancy that we have rushed into all the hurry and bustle of an heroic poem, and the quiet hum of Bees does not even murmur from afar.

Dr. Evans seems to have cultivated his rhymes more sedulously than many of his contemporaries; and yet *pear* and *austere*, *below* and *brow*, *oak* and *rock*, *wound* and *ground*, *dare* and *war*, *woods* and *floods*, &c. are scarcely admissible.

The marginal and supplementary notes contain, as we have exemplified, a valuable and interesting portion of physiological information, and will doubtless arrest the attention of those readers who may happen to be unacquainted with the wonderful discoveries of Huber, and the ingenious observations of Knight.

Muir.

ART. V. *Memoirs of the Life of Isaac Pennington*; to which is added a Review of his Writings, by Joseph Gurney Bevan. 8vo. pp. 272. 5s. Boards. W. Phillips. 1807.

SOME of the early *Friends* were distinguished by a placid fortitude, and a benevolence of mind, which have not been surpassed since the days of the Apostles; and it is impossible

---

about the year 795; in which the former were defeated, and their Prince, Caradoc, slain.'

'* *Deep Orellana*] River of the Amazons, in South America.'

'† — *lofty Penmaen*] Penmaen Mawr, a lofty and tremendous promontory protruding itself into the sea in Caernarvonshire, and forming with the opposite precipice of Llandudno the two grand headlands of the majestic Conwy.'

to

to survey the amiable conduct of these men, under circumstances of the most irritating persecution, without extending to them our truly cordial applause. Isaac Pennington stands distinguished among this band of heroic sufferers for conscience' sake; and we are not surprised that the Society of Friends should contemplate his example with satisfaction, and treat his opinions with deference: but we are inclined to think that the majority of readers will more highly respect the goodness of his heart than the soundness of his judgment. His biographer is very desirous of exonerating him from the charge of Mysticism; and perhaps, in the estimation of those who are well acquainted with the vocabulary of Quakerism, the attempt may succeed: but we who are not among the initiated cannot compliment him on this head.

The Friends, however, who know how partial we are to their system on account of its approximation to Primitive Christianity, will not suspect us of any hostile intention if we take this opportunity of stating what appears to us a prominent inconsistency in their phraseology. In all ordinary concerns, they practice the greatest simplicity of language: but in their discourses on religion and on their religious experience, they are figurative even to obscurity. Thus Isaac Pennington and Mary his wife talk of '*certain and sensible feelings of the pure seed*;' of '*swimming in the life*,' of '*keeping close to the feeling of the life*;' of '*the bubblings of the everlasting springs*;' of '*the drawing power of the endless life*;' &c.—expressions which are not calculated to convey well defined ideas to the general reader, and which are likely to confirm rather than to dissipate the imputation of Mysticism. More especially will this be the case when strange dreams are gravely inserted as illustrative of character. Mary Pennington gives the subsequent account of one of her nightly visions:

'I one night dreamt that as I was sitting in a room alone, retired and sad, I heard a very loud noise, some screaming, yelling, and roaring in a doleful manner; some casting up their caps, and hallooing in way of triumph and joy. And as I listened to learn what was the cause, I thought that Christ was come, and that this was the different state of the people at his coming: some in joy, and some in extreme sorrow and amazement. Thus I waited in much dread, for uncertainty about this thing. At last I found that neither the joy nor the sorrow of this confused multitude did arise from a certain knowledge of his coming, but it was the effect of a false rumour. So I abode in the room solitary, for I found I was not to join with either, but to wait in the stillness, and not to go forth to inquire concerning the tumult of the multitude. While I sat thus, all was whist, and it was manifest to me that they were mistaken. So I remained cool and low in my mind, until one

came

came and said in a low voice, Christ is come indeed, and is *in the next room, and with the Lamb's wife.* At which my heart secretly leaped within me, and I was in haste to go, and express my love to him, and joy at his coming. But I was rebuked for my haste, and instructed to be sober, and come cool and softly into the next room: which I did. Then I came into a spacious hall, but stood at the bottom, trembling: for though I was joyed at the thing, yet I durst not go near him; for it was said in me, Stay and see whether he owns thee, and takes thee to be such as thou takest thyself to be. Christ stood at the upper end of the hall in the appearance of a fresh, lovely youth, clad *in gray cloth, very neat and plain* (at this time, I had not heard of a Quaker, or their garb). He was of a sweet, affable, courteous carriage; and I saw him embrace several poor, old, simple persons, whose appearance was very contemptible and mean, without wisdom or beauty: from which I judged that his wisdom and discretion was great, that he can, thought I, behold the hidden worth of these people, who to me appeared so unlovely and simple. At last he beckoned to me to come to him, at which I was very glad, but went lowly, and trembling, in much solidity, and weightiness of spirit. Then I beheld a beautiful young virgin, slender, modest, and grave, *in plain apparel*, becoming and graceful, and her image was fully answering his as a brother and sister.'

Could Mr. Bevan think that by such a recital he exalted the character of the female Friend? Surely it had better have been suppressed.

The life of I. Pennington contains but few incidents. He was born about the year 1616, and died August 8, 1679; his father had been a chief of the metropolis, and he himself was possessed of some property. Obnoxious to persecution on account of his religious principles, he was six times imprisoned; and by lying in cold, damp, and noxious rooms, his health must have been much impaired: but, under all his trials, his mind retained its firmness, placidity, and charity; and he may fairly be quoted as an evidence of the power of religion, in rendering man superior to the ills of the present life.

On Pennington's compositions, we can set no high value; and, excepting for the use of Friends, they seem scarcely to merit the biographer's review. Mr. Bevan might have been in the habit of quoting Pennington as an authority on doctrinal points: but the Christian church at large will not respect his *dictum*; nor be disposed to reverse the decision of accurate criticism, and to receive 1 John v. 7. as genuine, because this antient Quaker regarded it '*as scripture.*' What could induce Mr. Bevan, who appears to be a sensible man, to report this important fact?

Mo-y.

ART.

ART. VI. *The Life of the Apostle Paul, as related in Scripture,* but in which his Epistles are inserted in that Part of the History to which they are supposed respectively to belong; with select Notes, critical, explanatory, and relating to Persons and Places, and a Map of the Countries in which the Apostle travelled. By Joseph Gurney Bevan. 8vo. pp. 428. 8s. Boards. W. Phillips. 1807.

WE have pleasure in acknowleging that in this work Mr. Bevan appears to much greater advantage, than in the performance which we have just noticed. Here he discovers considerable reading and critical skill; and though he modestly hints that he particularly intended this publication for the use of young persons connected with him in religious profession, we have no doubt of its having a much more extensive range. Grown men of all persuasions may peruse this compilation with improvement; and we recommend it to all those who are desirous of studying with advantage the life and writings of the Apostle Paul. Mr. Bevan calls Dr. Paley's *Horæ Paulinæ* an excellent book, and if the Archdeacon were alive he would not fail to return the compliment. Controversy is here judiciously avoided; and this learned Friend has confined himself to geographical, historical, philological, and critical illustrations. The notes are indeed for the most part selections, but they are well chosen; and when Mr. B. inserts his own strictures, they discover his biblical knowlege and habits of research. Yet we do not subscribe to all his remarks; and we particularly think that he has not sufficient authority for inserting the Epistles, in those places of the history to which he has assigned them: his plan, however, affords an interesting view of his subject, and will help the reader to follow the steps and to understand the language of the Apostle. The author observes that his work 'does not profess to be a complete commentary even on that portion of scripture which it comprehends, and over which it is hoped it may throw some light; but it will probably, at least, impart to some readers a portion of the entertainment which the compiler has found in the selection and arrangement; and probably, to not a few, some information, and, what would be still better, some instruction.'

Mr. B.'s volume is properly intitled *the life of St. Paul as related in scripture*, since the Memoirs of the Apostle contained in what is commonly called *the Acts of the Apostles* include only a portion of his history. Every reader, who turns to the affecting account of his perils and sufferings, in 2 Cor. xi., will instantly perceive that St. Luke's narrative is not to be regarded as a complete view of the Great Apostle's evangelical travels. It is not absolutely certain that any of the Epistles were composed

posed within the period which St. Luke's memoirs embrace. The epistle to the Galatians, the first which the Apostle is said to have written, is inserted in the narrative after Acts xvii. 12, and is supposed to have been penned during his journey from Philippi to Thessalonica and Berea: but, in the first chapter of the epistle, he mentions a journey to Jerusalem *three years* after his return from Arabia to Damascus; and in the following chapter, a second journey *fourteen years afterward*, making the space of *seventeen years:* a period from the Apostle's conversion which does not appear to have elapsed when he visited Thessalonica and Berea, according to St. Luke's account. The subscription added by Euthalius dates it from Rome; and though this evidence be no authority, we have as much ground for believing that it was written at Rome as during the visit to Thessalonica and Berea, recorded in the Acts. Mr. Bevan conjectures with some probability that St. Paul, after having been released from the confinement at Rome which his appeal to Cæsar had occasioned, made a visit to the churches, the particulars of which are contained in no existing relation. He thinks also that the Apostle underwent a second imprisonment at Rome, which terminated in his martyrdom; an event which occurred soon after he had written his second epistle to Timothy, for in the conclusion of it he speaks of himself as "*about to be offered*" &c.; from which circumstance it may be inferred that this epistle was the *last* of his compositions for the use of the churches: but we find nothing in the Galatians which marks it to have been the first in the order of time. Lardner inclines to believe that it was written at Corinth or Ephesus, in the year 52 or 53, when the Apostle was first there in his way to Jerusalem (Acts xviii. 19—21.). Mill, however, who is applauded by Lardner as a man of great judgment, thinks that it was not written till after the epistle to the Romans; that the place of its composition was Troas, or some other city in Asia; that he writes not only in his own name, but also in that of the brethren, mentioned Acts xx. 4.; and that its date was the year 58. This dissonance of opinion clearly evinces the absence of proofs for ascertaining the points in question; and it shews that Mr. Bevan has not the sanction of the best critics for assigning so early a place, in the apostolic history, to the epistle to the Galatians.

We shall not controvert the author's reasons for the locality which he gives to the other epistles of the Apostle Paul, but shall name them in the order according to which they are arranged in the present narrative: viz.; *The first and second Epistles to the Thessalonians*, inserted after Acts xviii. 17., and supposed to have been written at Corinth, where the Apostle continued

a year and six months;—*the first Epistle to the Corinthians*, inserted after Acts xix. 22., supposed to have been written in the Proconsular Asia, where he staid for a season, probably at Ephesus;—*the first Epistle to Timothy*, inserted after Acts xx. 1., and which seems not improbably to have been sent from Macedonia to Timothy at Ephesus;—*the second Epistle to the Corinthians*, supposed to have been written about the same time also in Macedonia;—*the Epistle to Titus*, written at Nicopolis in Epirus;—*the Epistle to the Romans*, inserted after Acts xx. 3., and supposed to have been written at Corinth, as the Apostle is said to have remained in Greece three months. The other epistles, bearing marks of having been composed during the Apostle's confinement at Rome, are subjoined to St. Luke's narrative, in the following order; *Epistle to the Ephesians;—to Philemon;—to the Colossians;—to the Philippians;—second Epistle to Timothy.*

This last mentioned epistle is imagined by Mr. Bevan to have been written, as we have said, during a second imprisonment of the Apostle at Rome, he having made another tour among the churches after the first; and the following judicious remarks are subjoined in support of this conjecture:

'This epistle appears evidently to have been written after a journey to Rome in which Paul had been, probably, at Troas and at Corinth, and certainly at Miletus. Now from the description which we have of his voyage from Cæsarea to Rome, which terminated in his first imprisonment; and which is related in the two last chapters of the Acts, it is certain that he did not call at either of those places. The ship, indeed, in which he first embarked was intended to "sail by the coasts of Asia;" but Paul went in it no further than "Myra, a city of Lycia." Here the centurion who guarded him, finding an Alexandrian ship bound more directly for Rome, put his prisoners into that vessel; and it is clear from the seventh verse of Acts xxvii. that the Alexandrian ship quitted the coast of Asia minor when she was off Cnidus, long before she arrived at the part of the province in which Miletus lay. Her course was then by Crete, in which island, at a place called the Fair Havens, Paul recommended the shipmaster to remain; but his advice was not followed, and the tempest soon ensued which occasioned the loss of the ship and cargo at Melita. Hence, in another Alexandrian ship, the voyage was finished by the way of Syracuse, and Rhegium, to Puteoli on the S.W. coast of Italy.

'The passage in the epistle which makes it probable that Paul, previously to his arrival at Rome a second time, had been at Troas, is that wherein he desires Timothy to bring him a cloak which he had left there. The only circumstance which renders this rather probable than certain, is that Paul had been at Troas about five years before; but a recent, rather than an old inconvenience of so trivial a kind was most likely to be noticed. His remark that Erastus remained at Corinth also does not certainly denote that Paul had left him

him there; but the following words "Trophimus have I left at Miletum" admit of no other interpretation than that the Apostle himself had been at Miletus *. As therefore it has been shown that Paul did not call at Miletus on his first journey to Rome, he must have made a second; and consequently must have been liberated from his first imprisonment.

'This is further confirmed by the very different circumstances, in which the Apostle was when he wrote the epistle in question, and when, in his first imprisonment, he wrote that to the Philippians. Then he appeared to be rejoicing at the success of his preaching. "The things *which happened* unto me have fallen out rather unto the furtherance of the gospel,"—"and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." He seems also confident of escape from his bonds, and of life. "I know," says he, "that I shall abide and continue with you all, for your furtherance and joy of faith." "Him therefore [Timothy] I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly." In his epistle also to Philemon he had gone so far as to bespeak a lodging, "for I trust" says he, "that through your prayers I shall be given unto you." But now on the other hand, in this second epistle to Timothy, he complains that all men had forsaken him at his first pleading or defence; and he seems to intimate that had not the Lord strengthened him, he should have been condemned to the cruel punishment of being devoured by wild beasts in the Circus, for the amusement of the people. Nevertheless he was aware that the time of his departure approached; and he exults at the prospect of the crown that awaited him; and in his assurance that the Lord would preserve him unto his heavenly kingdom.'

Respecting the *Epistle to the Hebrews*, (the last in the catalogue,) Mr. B. appears to have his doubts whether it was the production of the Apostle's pen: but he delivers himself with caution; and, on a review of the arguments pro and con, instead of pronouncing that we have very slender proof, he contents himself with saying, 'we are certainly without *full* proof that the Epistle to the Hebrews is the work of the Apostle Paul:—that it is not so, is of course beyond the power of any one at this day to establish.' Of the difficulty of proving a ne-

---

* *Miletum*, or *Miletus*. It has been supposed that some other Miletum, than that near Ephesus, is intended here: because it is probable that Timothy, the overseer of the church of Ephesus, must have known what was passing at Miletum. But it is not unusual to mention in letters, facts already known.

'There was a Miletus in Crete; and Hammond supposes that to be the place where Paul left Trophimus; but his arguments do not appear to me conclusive. If a person, writing to any man of general information at Norwich, were to tell him he had left a friend of theirs at Yarmouth, would not that imply of course the town in Norfolk, not that in the Isle of Wight?

 gative,

gative, this writer must be fully aware: but he wants not to be informed that the composition in question is deficient in the Apostle's signature, which in 2 Thess. is asserted to be the token or mark in *every* epistle, by which its genuineness is to be ascertained; and that it is classed by Eusebius among those of doubtful authority.

As a supplement to the scriptural memoirs of the Apostle, these few lines are added to complete the history:

'It has been shewn, with high probability, that Paul was released from his first imprisonment, and came a second time to Rome. But the general voice of antiquity agrees in the account, that Rome was the place of his death; that he died a martyr to the truth he had so long and so ably preached, and that he suffered by decapitation. He was beheaded nearly at the same time that his elder brother in Christ, the Apostle Peter, finished, in the same city, his course on a cross; in the twelfth year of the reign of that monster of *cruelty*, and *cruel* persecutor of the Christians, the Emperor Nero, and in the sixty-fifth year of the Christian era. The remains of the Apostle are said to have been buried in the Via Ostiensis, about two miles from Rome.'

Having finished his view of St. Paul's life and labours, Mr. Bevan displays the prominent features or most striking traits of the Apostle's character and ministry:

'It is not necessary to inform the Christian who has attentively read the things recorded in scripture of the Apostle Paul, that he was a very remarkable person; but he was remarkable for some things which may not at first strike the reader; and, setting aside the miraculous part of his history, for nothing more than for carrying his Christian warfare at once into the heart of countries clouded with superstition and deluged with immorality. Without descending to every particular, we may find him planting or confirming churches at Antioch, contaminated by the infamous manners of Daphne; in Phrygia, celebrated for the lewd and impious orgies of Bacchus and Cybele; at Ephesus, proud in the possession of what was thought a gift of Jupiter, their great Diana; and at Corinth, where religion was made a cloak for abominable impurity. This list may be closed with the addition of imperial Rome, the sink of every vice which the abuse of riches and power introduces among men. The success of the gospel in such places is striking, and evinces at the same time its own divine power, and the skilfulness of the hands to whom its propagation was committed.

'There is another very observable thing in the ministry of our Apostle, namely, his endeavour that it should be without charge to his converts. It is not probable that in every place where he came, he could effect this; but as it falls out that we have a plain intimation of it, with respect to three places, it is very fair to believe that he had the same care in others, when his residence was long protracted. The first hint of this kind is in his first letter to the Thessalonians, where

where he tells them, "Ye remember, brethren, our labour and travail, for labouring night and day because we would not be chargeable to any of you, we preached unto you the gospel of God." Not long after this he visited the opulent city of Corinth, and here he set himself to manual labour. He lodged with a tent-maker and fellow-believer, the virtuous Aquila; "and because," says the text, "he was of the same craft, he abode with them," that is, Aquila and Priscilla, "and wrought." After this residence at Corinth, which was of eighteen months' duration, he took a long circuit, and some years afterwards came to Ephesus. In all this time we have reason to think his industrious disposition was not changed; for when he took his leave of the Ephesian elders, who met him at the neighbouring city Miletus, after reminding them of his three years diligent and affectionate warnings, he says emphatically, in the consciousness of disinterested love, "I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know that these hands have ministered to my necessities; and to them that were with me." And he seems not only to have used industry in his own person, but to have recommended it to the elders from Ephesus, in the number of which, as has been before hinted, we may reckon the bishops and deacons. "I have showed you all things; how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

'Thus, on a slight review of the character of the Apostle, we may pronounce him to have been intrepid in his zeal to build the church, and eminently disinterested in his conduct towards his converts. Intrepidity and zeal are, it is certain, often exerted in causes which do not mark those who possess them for religious or virtuous men; but when they are exerted where not only no emolument is the reward of the exertion; but on the contrary, "tribulation, or persecution, or famine, or peril, or the sword;" then it is that we may venture to believe a man, at the least, sincere; and when, as in the present instance, the cause which he undertakes is unquestionably good, great, and glorious; when the zeal is tempered with knowledge, and when fervent love throws its lustre over the other Christian virtues; we need not be backward in acknowledging that we discover the noblest of characters, the sincere and intrepid Christian.'

Mr. Bevan may be supposed to have particular satisfaction in pointing out the unexpensiveness of the Apostle's ministry, because it seems to justify the doctrine and practice maintained by the Society of Friends on that head. If, however, he admits the translation of 1 Thess. ii. 6. to be correct, (and he has not objected to it in a note,) the right of claiming support as the Apostles of Christ is asserted: but it has been contended that the words δυνάμενοι ἐν βάρει εἶναι, rendered in the common version "*when we might have been burdensome*," should have been translated, *when we might have assumed authority*, or *consequence*; which agrees better with the idea of *seeking glory* that precedes it, and contrasts better with the words, "*but were*

gentle and easy," which immediately follow it. Moreover, when the Apostle means to assert that he was not a pecuniary burden to the churches, as in 2 Cor. xii. 11. he employs another word, ἐγὼ δ' κατενάρκησα ὑμῶν; yet we must allow that in verse 16. he uses δ' κατεβάρησα to express the same sense.

Leaving the Quakers and other christians to settle this point, we hasten, before we close this article, to pay our respects to the notes with which Mr. B. has enriched this life of the Apostle Paul. The geographical notes are the most conspicuous, and really stamp a specific value on the work; a short account being subjoined of every place which is mentioned in the Apostle's tour, so that, by referring to the map prefixed, the route of this eminent servant of Christ may be traced: but we have observed that every name is not inserted in it. We wish the author to supply the omissions in a subsequent edition.—Of the manner in which this part of the compilation is executed, we shall adduce a solitary specimen. In Acts xxi. 7. the sacred biographer tells us that, when Paul and his companions had finished their course from *Tyre*, they came to *Ptolemais*; and descriptions of both these places are given at the bottom of the page:—we transcribe the latter:

'*Ptolemais*] A city of Galilee, and a seaport, lying in a plain, surrounded with mountains. The small river Belus, as it was called, in the time of Josephus, ran by the town, and near this stream was a place from which the ancients procured their sand for the making of glass. A memorable circumstance in Jewish history took place in Ptolemais. The emperor Caligula ordered Petronius, president of Syria, to set up his statue in the temple of Jerusalem; to slay such as resisted; and to make the rest of the nation slaves. Petronius marched into Judea with three legions and a large number of auxiliary troops; probably twenty-five thousand, or thirty thousand in all. The Jews, hearing he had reached Ptolemais with this formidable army, were in great consternation, and repaired to the plain near Ptolemais. Here in a submissive manner, but with a determination to suffer rather than connive at the profanation, they implored Petronius to desist. The considerate Roman left the statues and his army at Ptolemais, and repaired to Tiberias, where, after a fruitless attempt to persuade the Jews to consent that the statues should be erected, he agreed to forbear until he should receive further orders from Caligula. That weak prince however persisted in his intention, and threatened Petronius with punishment; but it fell out that the ship which brought his orders was detained at sea, and Petronius received the news of Caligula's death before the intelligence of his anger. Thus the temple escaped the profanation, and the Jews the prospect of destruction. This town is now called Acre, or St. Jean d'Acre; and has lately been the scene of contest between the English and French.

'It was anciently, says Doddridge, allotted to the tribe of Asher. It is called Accho, Judg. i. 31. It was enlarged and beautified by the

the first Egyptian Ptolemy. It lies in the neighbourhood of Mount Carmel, and on one of the finest bays on the coast; but Maundrell found it in ruins. Thus lie many of the famous ancient cities. I may probably be allowed to introduce three appropriate stanzas of a poet of our own.

'Ask Palestine, proud Asia's early boast,
Where now, the groves that pour'd her wine and oil;
Where, the fair towns that crown'd her wealthy coast;
Where, the glad swains that till'd her fertile soil?

'Ask and behold, and mourn her hapless fall!
Where rose fair towns, where toil'd the jocund swain,
Thron'd, on the naked rock, and mould'ring wall,
Pale Want and Ruin hold their dreary reign.

'Where Jordan's vallies smil'd in living green,
Where Sharon's flowers disclos'd their varied hues,
The wand'ring pilgrim views the alter'd scene,
And drops the tear of pity as he views.

Scott's Poems, p. 39.'

Among the selections of notes, some verbal criticisms and explanatory remarks occur, which proceed from Mr. Bevan's own pen, and to the propriety of most of which we subscribe: but he has not always inserted a stricture where one was requisite; as in Gal. iv. 21., *which things are an allegory*, and where the original and the sense require us to read *which things may be allegorized.* Neither has he been always correct in altering from the Greek: (see his note on 1 Cor. ix. 5.) nor do we conceive that he is justified in his new rendering of 2 Cor. iii. 18.; for the 6th verse of the next chapter explains what the Apostle means *by beholding as reflected from a mirror*, &c. as we would render the text. We join, however, in his wish to substitute *clanging* or some other word for *tinkling*, employed to express the sound of the cymbal, 1 Cor. xiii. 1.; and in his objecting to the ιεροσυλους (Acts xix. 27.) being called *robbers of churches*, instead of *robbers of temples*: since, as he remarks, 'the term church for a building was not invented in Paul's time.' We approve also of his new version of Phil. iii. 12., and of other hints which we have not room to enumerate.

The general impression which this work has left on our minds is reputable to the diligence and sagacity of the compiler; and as he has avoided the discussion of points on which churches are divided, and has restricted himself to those explanations and comments which must be acceptable to the great mass of christian professors, we are inclined to believe that his merit will be felt and acknowleged beyond the pale of his own fraternity. A leading object with him is to promote religious reading, in preference to the consumption of time over frivo-

lous books; and he strengthens his recommendation by quoting the saying of a Quaker minister, which is perhaps as worthy of being remembered as any of the sayings of the wise men of Greece, viz. that "*when things are in their places, the best things will be uppermost.*"

Mu-y.

ART. VII. *Queenhoo-Hall*, a Romance: and Antient Times, a Drama. By the late Joseph Strutt, Author of "Rural Sports and Pastimes of the People of England," &c. 4 vols. 12mo. 18s. Boards. Murray. 1808.

FROM the former productions and known studies of Mr. Strutt, we confidently expected in "a History of Times past," composed by him, to meet with much curious and useful information on the subjects of antiquarian research: but we acknowlege that we had no idea of receiving half the pleasure and entertainment that we have derived from the perusal of Queenhoo-hall. It is the most interesting and judicious treatise on antient manners that has ever fallen into our hands. Instead of dry and solemn disquisitions on minute details, which, though important in connection with other considerations, are often in themselves so trivial as to become ridiculous, Mr. Strutt has raised from the sleep of four centuries a variety of characters, who act according to the opinions, are arrayed in the habiliments, follow the fashions, and speak the language, of the reign of Henry the Sixth. Such inquiries cannot fail to be acceptable to all (as it is well expressed in the advertisement prefixed to these volumes) 'who, reading the early history of their country, are desirous to identify with the events recorded, some idea of the external appearance of those by whom they were performed.' It is afterward very properly remarked, that 'those who undervalue the labour and skill necessary to select the materials of such a composition, are little aware how much more the fire of genius is kindled and excited by a single circumstance of minute and picturesque reality, than by an hundred elegant, sound, and polished periods, in which events are generally narrated without a tittle to mark whether they happened in Britain or Palestine;' or, it might be added, in the 15th or the 19th century.

Yet, notwithstanding the justice of these observations, we fear that it is indisputably true, that the great majority of readers are scarcely more ashamed of complete ignorance in respect to antiquarian minutiæ, than they would be of a laborious investigation of them, abstractedly considered;—a circumstance which increases our obligation to those who bring the whole

costume

costume distinctly before our eyes, by representing it in conjunction with the actions and sufferings of such human beings as command our sympathy and attention. This we regard as the principal merit of *Marmion*; and though Mr. Scott has perhaps often introduced his antique lore a little unseasonably, we are sure that his strange and complicated story would have been found insufferable without a liberal sprinkling of picturesque description, drawn from the arms, accoutrements, and manners of antient times. Mr. Strutt's principal object was to convey this kind of instruction, which he has made peculiarly attractive by interweaving it with an interesting and agreeable romance. The events are sufficiently probable, the succession of them is conducted in the most pleasing manner, and the *dénouement* must be highly satisfactory to every reader; while the characters are natural and well supported, and the sentiments breathe all the high honour, the graceful courtesy, and the pious humility, which are supposed to have characterized that uncertain era, the age of chivalry.

The death of the author unfortunately interrupted the execution of his ingenious project, and has certainly been the cause of many defects in the work remaining without correction;—such as an occasional want of antiquation in the language; and sometimes, on the other hand, an useless redundancy of old words, many tedious *japes* on the part of Lord Boteler's jester, and many very childish incidents in the subordinate fable that relates to the rustic inhabitants of Tewin. The adventure of the taylor turned gentleman would infallibly have been omitted on deliberation, as well as the history of the old illuminator of MSS., which appears to us to involve some violations of *costume*. We doubt at least whether "spruce Hibernians" had begun, at the beginning of the fifteenth century, to captivate the affections of jointured widows; and we consider it as less probable that the art of illuminating MSS. should have been practised, as a means of livelihood, by a professor in London, who kept several pupils employed in the business, than that it was confined to the walls of convents, and occupied the vacant hours of the more ingenious monks.—This episode is indeed so unnecessary to the story, so devoid of interest, and savours so strongly of modern times, that we are led to conjecture with some confidence, that it is a narrative of events which really occurred within the knowlege of Mr. Strutt; who, in consequence of an acquaintance with the parties, or for some other reason, took considerable interest in their affairs.

We do not design to lay before our readers any abstract of this story, nor even any extract from it, because we think that

it would probably deprive them of a much higher pleasure in contemplating it as a whole. A short specimen shall therefore be taken from 'a chapter which hath no concern with the history, and, for aught I know, (says Mr. Strutt) may be as well passed over as read.' It describes a dinner given by the Baron Fitzallen to some of his distinguished neighbours, the Lord Boteler, his daughter and niece, and the Lord Fitzosborne and others:

'When the company seated themselves in the hall, they were entertained with the splendid hospitality which became the owner of a large feudal domain. It is true, that the fastidious eye of modern taste might have considered the feast as more plentiful than elegant, and that even the centre dish, which was a wild boar roasted entire, would have demolished by its weight any modern set of tables, though clasped with brass hold-fasts, and supported by three-clawed pillars. It is also true, that the circumstance of the boar's head being decorated with fire-works, which exploded of a sudden, would have spread dismay, rather than pleasure, through a modern party of *bon vivants*. It is, moreover, certain, that an host of retainers whose hands were more frequently exercised in military exercise than in the service of the table, might have ill supplied the place of six well drilled lacqueys, a butler, valet, groom of the chamber, page, and chasseur, whom modern taste has substituted in the place of the blue-coated serving-men of former times. Yet, if good cheer, much heartiness, and loud laughter, could make amends for the absence of such refinements, it was found at the lordly board of Fitzallen, whose guests would have perhaps as little understood the small talk of a modern select party of *elegantes*, as the beef-fed frequenters of his buttery would have relished the board-wages of a modern servants-hall.'

Their conversation turns on the subject of old romances, and the Lady Eleanor enlivens the company with a very elegant abstract of 'The Squire of low degree, who served as page in the court of the King of Hungary;' which is followed by others of the company producing what they respectively consider as the most striking passages in those wild compositions. The imagination of Fitzallen is principally moved with the noble description in Mort Arthur of the hand and arm, which rise from the water to snatch the sword of the hero at the moment of his supposed dissolution; and the worthy old Lord Boteler fairly recounts, with great animation, the whole adventure of Sir Bevys of Southampton in the enchanted forest: while the curate of Marden, with his wise exhortations, furnishes a sombre, yet natural back-ground to these extravagant pictures.

The *Dissour*'s first tale is another detached part of the book which is full of entertainment, and reminded us strongly of Boccacio, both in the nature of the incident and the style of narration: but it is much too extensive for our limits. The poem

which

which follows may serve to shew Mr. Strutt's talent for that species of composition, and in some degree to illustrate the much-agitated subject of the antient May-games.

'Then Thomas the reve's son, in the habit of a pilgrim, came to the front of the pavilion, where he was met by a party of the young men and maidens belonging to the procession; and the following dialogue, composed for the purpose by Peretto the minstrel, was sung; and he accompanied the voices with his harp:—

'PALMER. To the women.
Fair damsels, say what brings you here?

DAMSELS.
To celebrate the first of May.

PALMER.
Wherefore this day to you so dear?

DAMSELS.
It is bold ROBIN's wedding day,

CHORUS.
With sprightly dance and carols gay,
We welcome ROBIN's wedding day.

PALMER. To the men.
Why stand the bowmen on a row?—

MEN.
Prepared to play a skilful game.—

PALMER.
Some Saint to honour 'tis I trow:—

MEN.
'Tis ROBIN HOOD, for that's his name.

CHORUS.
With sprightly dance, and carols gay,
We keep bold ROBIN's wedding-day.

PALMER.
But who is she so fair, bedight
In tunic blue and rochet white?

WOMAN.
Dost thou not know her, holy man?
It is the blithe maid MARIAN.

PALMER.
How name ye him y'clad in green,
With party hose and fringes sheen?

MAN.
It is the prince of archers good:
And he is hight bold ROBIN HOOD.

CHORUS.
With merry carol, dance, and play,
We welcome ROBIN's wedding-day.

PALMER.

PALMER.

I am a stranger, well ye wot,
And much have travelled :—I have seen
The Lord's sepulchre, and the grot
Where he was born of maiden clean.

The shells of Cales, in sign of grace,
Adorn my hat ; - and you may spy
A vernicle, with His dear face
Impress'd, who died on Calvary.

Upon my cloak Saint Peter's keys
Were drawn at Rome, with crosses wide :
And reliques from beyond the seas
I bear, or woe may me betide !

The snow topp'd hills of Armony,
Where Nöe's ark may now be found,
I've seen ;—in sooth, I do not lie ;—
Told o'er my beads, and kiss'd the ground.

At Walsingham my vows I've paid ;
At Waltham eke, and Coloraine ;
And to Saint Thomas I have pray'd,
Who near the holy rood was slain.

But tell me to what saint, I pray,
What martyr, or what angel bright,
Is dedicate this holy day,
That brings you here so gaily dight !—

This calendar I've search'd with care
For saints y'bless'd and angels good ;
The holy saints are named there,
But no such saint as ROBIN HOOD.

MEN.

Dost thou not, simple Palmer, know—
What every child can tell thee here,—
Nor saint nor angel claims this show,
But the bright season of the year ?

WOMEN.

The cowslips now adorn the dells ;
On sunny banks primroses blow,
With violets sweet and dainty bells ;
And on the green the daisies grow :

The birds in warbling chorus sing
In hedge and grove and shady wood,
Inviting us to hail the spring,
And join the troop of ROBIN HOOD.

CHORUS.

With merry carol, dance, and play,
We welcome ROBIN's wedding-day.

In

In the drama called *Antient Times*, we see nothing to blame, but not much to praise. It relates to the well-known subject of Alfred's disguise in the garb of a minstrel, and his admission to the Danish camp; and it concludes with the defeat of the invaders by the English army.

ART. VIII. *The Test of Guilt*; or Traits of Antient Superstition, a Dramatic Tale. And the Bumpkins' Disaster; or the Journey to London. By the late Mr. Joseph Strutt, Author of the Regal and Ecclesiastical History of England; Horda Angel-Cynnan, or Manners and Customs of the English; Chronicle of England; Dictionary of Engravers; Dresses and Habits of the English; and Glig-gamena Angel-Theod, or Sports and Pastimes of the English. 4to. pp. 174. Boards. Appleyards. 1808.

IT is well known that one of the Tests of Guilt applied to cases of murder, in the days of superstition and credulity, resulted from the appearances assumed by the dead body, at the touch or approach of the suspected person. Some mysterious antipathy was supposed to agitate the breathless corpse, as soon as the murderer's hand came within a certain distance, and to draw forth horrible indications of the agonies inflicted by it. The brows were convulsed, the eye opened for an instant, and blood issued from some part of the body; most commonly from the death-wound. This faith maintained its ground so late as the year 1630, when the legal veteran Serjeant Maynard was present at a trial in Hertfordshire, at which he heard these strange particulars accurately described, and distinctly sworn by "an antient and grave person, minister to the parish, where the fact was committed." The Serjeant does not indeed appear to have been absolutely convinced by this respectable testimony, since he took pains to inquire whether the culprit confessed or not, at the place of execution: but we are surprised that Mr. Strutt should have failed to notice this respectable authority for the notion, on which he founded his dramatic tale. It may be seen in the Appendix to the tenth volume of the State Trials, and is very curious for the circumstantial evidence by which it was supported.

Mr. Strutt appears to have been a better antiquary than poet. The awful symptoms above described might certainly be made to produce a solemn and striking effect: but they are here introduced with the tameness of an every-day occurrence. The interest of the tale depends on the detection of the murderer, but the reader is unskilfully let into this secret from the commencement. It opens, an instant after Grim has dispatched Dorothy, whom he seduced and abandoned; and the horror which he

feels at the act is expressed with more power than any other part of the poem:

GRIM.

'Well then, at length 'tis done! and she is dead!
These blood-stain'd hands cry—Murder! and this knife,
Weeps as it were with blood, warm from her heart!——
Did she not love me well, dog that I am?—
And while her life was oozing from the wounds,
In Christian charity she pray'd for me,—
For me her murderer!——Fye, how I shake!
Unmanly fear unnerves my beating heart,
And palsies all my limbs!——How now, what's that?—
Methought I heard the fall of footsteps near:—
Yes, and again:—No, no; 'tis no such thing;—
Nay, but I dream not:—sure, a human form
Ascends the stile:—In goblins I've no faith;—
It is a man;—alone too;—that is well:—
Behind this tomb I'll take my watchful stand.—
So, so;—and this way bent:—then 'tis resolved,
And murder must be double!—Well then, pass on:
Perhaps, like me, he seeks to shun mankind,
And hide himself in darkness—Shall I strike
This second self?—Not yet.——'

It happens that Henry arrives at this time, on his way to pay a lover's visit to Eleanor, the Baron's daughter, before whom he is anxious to appear to the best advantage, and throws his travelling cloak on the ground. Grim sees the value of this circumstance:—

'This kerchief tinged with gore, this bloody knife
I wrap within this cloak; and from my hands
Wipe off this fatal witness.—So, 'tis painted well:
The train is laid; and now across the path
I'll place the bleeding body - - - Hark! I hear
A distant shout,—the village clods are near,
Returning from the wake: *'tis they* must raise
The cry of murder! I will join the throng
With louder cry; and if my brave gallant
Be not too hasty, I shall catch him here.'

The suspicions thus excited against Henry occupy the first three parts of the tale; in the fourth, the body is produced in the presence of Grim; and his guilt, attested by the usual phænomena, is confirmed by proof that the bloody knife was his property. In the fifth part, his confession removes all doubt; and, after having attempted in vain to destroy himself, he is reserved for public punishment. The young lovers, whose union has been delayed by these events, are at the same time made happy.

The

The second poem in this volume, *the Bumpkins' Disaster*, is of the burlesque kind, and is founded on an incident that seems to have actually taken place in the village in which Mr. Strutt resided. Two farmers, struck with the calamities of the country during the American war, resolved to leave their occupations for the public good, to demand a conference with Majesty, and to enlighten the royal mind on political subjects. Their adventures might form an amusing series of local jokes, but are quite unfit for general circulation.

By the editor, who is a son of the late Mr. Strutt, we are told in his preface that 'a work will shortly appear before the world, intitled, "An Account of the Life and Writings of the late Mr. *Joseph Strutt*;" wherein his several published and unpublished writings will be particularly noticed; with an analytical and critical statement of the whole.—The intent of this publication will be to convey to the world some authentic particulars relative to the life of the author; of whom a correct portrait has been engraved by his eldest pupil, Mr. John Ogborne, from a picture in crayons by Ozias Humphrey, Esquire.' He also promises some farther observations on the pieces contained in the volume before us: which circumstance induces us to suggest, that the laudable partiality of a son may possibly over-rate the works of a respected father; and that the advice of some impartial friend might be highly serviceable in distinguishing between such of the relics of Mr. Strutt as may compromise his reputation, and such as may do honour to his memory.

Den.

ART. IX. *Observations on the Preparation, Utility, and Administration of the Digitalis Purpurea, or Foxglove*, in Dropsy of the Chest, Consumption, Hemorrhage, Scarlet Fever, Measles, &c.: including a Sketch of the Medical History of this Plant, and an Account of the Opinions of those Authors who have written upon it during the last thirty Years. By William Hamilton, M. D. &c. 8vo. pp. 214. 6s. Boards. Longman and Co. 1807.

THE intention of this work is to give a connected account of the medical history of the fox-glove, to state the sentiments which have been entertained respecting it by those practitioners who have particularly devoted themselves to an examination of its properties, and to relate its effects in those diseases and conditions of the system for which it has been commonly recommended. Through the greatest part of the volume, the author is rather the historian of science than the original observer: but it is not on this account the less valuable. A judicious abstract of facts and opinions which are scattered through a number of volumes, or are accumulated without me-

thod and arrangement, is always to be considered as an important acquisition, and may often contribute more to the advancement of science than a farther addition of original observations.

After some introductory remarks, Dr. Hamilton proceeds to give 'a sketch of the medical history of *digitalis*.' It is generally known that for this valuable addition to the *Materia Medica* we are indebted to Dr. Withering; for though it had been noticed by some of the older writers, yet we had no regular account of its properties, nor indeed was it ever mentioned but in the most vague manner, until the publication of his treatise. Dr. Hamilton's encomium on it appears to us to be so just, and at the same time affords so excellent a picture of the qualities which ought to be found in every medical publication, that we shall quote it:

'In 1785, after an experience of ten years in the use of this medicine, Dr. Withering published his excellent account of the digitalis. It is written with unaffected modesty and great candour; and enriched with numerous cases which fell under his own observation, or were communicated to him by the respectable practitioners to whom he had made known the virtues of this remedy. And it contains such sound and accurate practical remarks and inferences, drawn from the pure sources of observation and experience, that had they been attentively considered and acted upon, all doubt respecting its efficacy would have soon subsided; and all contrariety of opinion with regard to the operation and effects of this remedy, would have been speedily reconciled.'

Dr. Withering's attention was chiefly directed to the operation of *digitalis* in the cure of dropsy; since, though he did employ it in one or two cases of phthisis, it was without any definite object, and the result was unsuccessful. The subject was then taken up by Dr. Darwin, but it seems to have been afterward abandoned by him; and little attention was, for some time, paid to it, until the *digitalis* was once more held forth by Dr. Beddoes and his associates as almost a certain remedy for consumption. The communications of Drs. Drake, Fowler, M'Lean, and Mossman are here particularly noticed; their sentiments are detailed with accuracy; and some judicious observations are offered, on the degree of credit which we ought to attach to the sanguine expectations which they formed respecting the anti-phthisical powers of this plant.

We have next a section on the cultivation and preparation of *digitalis*; a considerable part of which, as the author informs us, is taken from Dr. Withering's original treatise. The observations are such as every one must immediately subscribe, and such as ought to be always held in view by those who undertake

dertake to prepare the medicine for pharmaceutical purposes; yet we apprehend that many of the directions are not unfrequently disregarded. Dr. Hamilton thinks that the infusion is the best method of administering the remedy, when its full diuretic powers are required; and the tincture, when our principal object is to reduce the velocity of the pulse. We are not told on what grounds he has formed this discrimination. The powder has been seldom employed by Dr. H., yet we think that it is one of the most useful preparations. It is often desirable to administer the fox-glove in the form of pills; and it is an important circumstance to bear in mind that this furnishes the most œconomical formula.

A section consisting of practical observations and precautions next succeeds, in which the *modus operandi* of the medicine naturally comes under consideration. Its deleterious effects, when unskilfully employed, as the author justly observes, form no argument against it, because the same objection might be offered against all the most powerful and valuable articles of the *Materia Medica.* 'The *digitalis*,' says Dr. H., 'is possessed of extraordinary and apparently opposite qualities;' and while it seems unequivocally to have the power of retarding the action of the heart, it as obviously increases that of the absorbents. The circumstance is undoubtedly singular, and one which should not be admitted without the most direct evidence: but we see nothing contradictory nor impossible in such a combination of qualities; and we apprehend that few points in the whole practice of medicine are better ascertained. A great proportion of the remarks which we here find, on the immediate effects produced on the system by *digitalis*, are taken from Dr. Withering; and indeed, notwithstanding all that has been written on the subject since his publication, we have still no safer guide for the regulation of our conduct. By following his directions, the deleterious effects would almost always be avoided; and it is particularly necessary that this should be the case, because, when they occur, the beneficial operation of the medicine is generally suspended.

Dr. H. next proceeds to consider, in so many distinct sections, the utility of the fox-glove in hydrothorax, *phthisis pulmonalis*, hæmorrhage, *scarlatina*, and measles: but it is chiefly on the first of these topics that we meet with any original observations. The Doctor has prescribed this medicine in the combination of symptoms which indicated the effusion of water in the cavity of the thorax, with more than usual success; and he has found it almost equally beneficial in every variety of constitution. The volume concludes with several cases of this disease given in detail, four of which were furnished by Dr.

M'Lean of Sudbury. Although some of them terminated unsuccessfully, the general result is highly favourable to the employment of this plant.

Bos.

ART. X. *The Life of Thuanus*, with some Account of his Writings, and a Translation of the Preface to his History. By the Rev. J. Collinson, M. A. of Queen's College, Oxford. 8vo. pp. 466. 10s. 6d. Boards. Longman and Co.

ALTHOUGH this volume be almost wholly a compilation, it will interest in no small degree the curious part of the English public, since it introduces them to an acquaintance with one of the wisest and best of men that France has ever produced. To the learning, probity, piety, and enlarged views of this distinguished statesman and eminent author, respect has been paid by liberal and enlightened men of all countries. The advocate of toleration in its largest sense, (including in the term a participation of civil rights,) and the firm patron of political reforms in a bigoted and dark age, he has been the delight of the friends of mankind from his own time to the present; while he has received from the agents and creatures of a slavish hierarchy, a proportionate share of obloquy and abuse. What an age must that have been, in which Henry IV., susceptible of every fine sentiment and of every generous feeling, personally knowing and highly esteeming the historian, was obliged to prohibit the circulation of his work, and to disgrace the author!

In his preface, Mr. Collinson brings together the testimonies borne by learned men to Thuanus's history; a vast work, which, notwithstanding its great bulk, would be much more generally read, but for the uncouth latinized names of modern persons and places which the author unfortunately adopted. This practice is beyond all belief irksome, and has been the principal cause of the neglect of an admirable performance.—Next in the present volume stands the life of Thuanus, which is taken from the Latin memoirs of him written by himself, but which were not published till after his decease by his friends and executors, Rigaltius and Du Puy.

He was born at Paris, October 9th, 1553:

'His ancestors, two hundred years before, possessed a domain near Orleans, in the reign of Philip de Valois.

'At a subsequent period his family removing to Paris, rose to distinction in the law; and his grandfather and father successively filled the office of first president of the parliament, which is the highest dignity in that profession.'—

'At

'At the age of twenty, Thuanus went to reside at Paris, with his uncle Nicholas, bishop of Chartres, and continued fourteen years under his roof. He resided in the cloister of the cathedral of Notre Dame, and was appointed to a canonry in that church, which his uncle, upon taking the bishopric, had resigned. As it was intended that he should pursue the ecclesiastical profession, and succeed his uncle in the bishopric, he applied himself assiduously to the study of the canon law, and of the Greek language. At that time he began to collect his library, afterwards so distinguished for extent and value; and we shall soon observe, that he had already formed the design of his great historical work. Of such excellence and magnitude were the plans which occupied Thuanus, at a period of life generally devoted, without censure, to pursuits of little moment: and we know not which most to admire, that early ripeness of intellect, which could, by its own unassisted vigor, conceive them, or the consistent steadiness of character that persevered in bringing them to completion.'

Thuanus became early acquainted with Henry IV., and remained ever faithful to his interests, which he essentially promoted: but he does not seem to have been well satisfied with the returns which he received from that monarch. It is but justice, however, to Henry, to observe that the harsh measures which he afterward adopted towards the historian were not voluntary on his part, but arose out of the delicate situation in which he stood with respect to the court of Rome.

In his 29th year, Thuanus lost his father;

'Who (he informs us) incurred the King's displeasure by the honest freedom of his expostulations. "On one occasion, when he recommended moderation in levying taxes, lest the people should be incited to discontent, Henry III. turning to his courtiers, said, 'The good man is in his dotage.' This insult, Thuanus adds, his father disregarded; but at the same time ascribes his death to chagrin arising from the unhappy state of public affairs. He had, however, entered upon his 75th year, and had been married 50 years. He died universally respected and lamented, and the same king, who could not brook his admonitions, when afterwards encompassed with troubles, did justice to his memory by saying, that Paris would not have revolted from its sovereign if the president Thuanus had been alive."—

'Thuanus, with much warmth of filial affection, expatiates both in his memoirs and his history, on the virtues of his father. He extols his legal science, religion, unaffected gravity of manners, and innocence of life; on which accounts no person possessed greater popularity and influence in Paris.'

We are told that Thuanus having reached his 31st year, and

"Having desisted for some time from performing the offices of the church, and resigned most of his benefices, was pressed by his

mother to disengage himself entirely from the ministry. As a step to this, he obtained, through the interest of the Queen-mother, the place of Master of the Requests, which it was the custom to grant indiscriminately to clergymen and laymen."—

" Frequently had Augustin, his uncle, King's Advocate, pressed Thuanus to solicit the reversion of his place, which he candidly acknowledged he owed to his father. He was at this time offered the situation of President à Mortier, but would not accept it until his nephew had bound himself, by a religious obligation, to exert all his interest in obtaining a nomination as his successor. Thuanus himself consented, with some reluctance, to this agreement, and also to a promise of using greater diligence and exertion in the conduct of his private affairs."

In Thuanus's 42d year, Augustin, President à Mortier, died; and he succeeded to the reversion of that place. " He shewed his moderation before, when he would not acept the office at Tours; and he would not now enter the parliament, till he had paid due respect to his uncle's remains."

' The first part of Thuanus's history, consisting of eighteen books, was first published at Paris in 1604.

' The reception the work met with at Rome may be collected from the following extracts of letters, written by Thuanus to his friends, the Cardinal Joyeuse and M. Du Puy, who were then at Rome. They evidently allude to some strictures on the history, which had reached the author's ears.

" The latter part of the fourth book, and the beginning of the fifth, where the narration relates to the Popes Paul III. and Julius III., I wish unsaid and unwritten, out of that reverence to the Holy See, which I have during my life entertained, and will preserve until death. For I do not think that a laxity of morals can dissolve the obligations to doctrine and discipline incumbent upon all. These are also my sentiments concerning other similar passages, if such occur, in the history.

" With regard to the expression, " he departed to a better life," I do not remember to have used it concerning any notorious heretic, or one who engaged in theological controversies. But I may perhaps have applied the words, without reflection, to some worthy Protestant. Indeed Christian charity obliges us to hope the best in cases respecting persons who have not erred wilfully, but have imbibed their tenets in consequence of an education among Sectaries. Neither do I write in the character of a Theologian, but as a *man*, who has compassion for his brethren; and who is obliged to regulate his conduct towards all mankind by the laws and customs of the times, particularly those of his own nation."—

' He continually alludes to the state of his mind, devoid of vanity and ambition: " he has bidden adieu, he says, to hope and to fortune, and is therefore enabled to renounce the court usually paid to great men in power." Against calumny he appeals to the innocence of his life; declares that in his compositions, he had no other purpose

purpose but to promote the glory of God, and that he should not have set his name to his history, except with a view to give it credit and authority. Sometimes his resolutions of patience fail, and he breaks forth in eloquent indignation: "It is easy for those who are removed from peril, to judge boldly of others.—Meanwhile where is charity? Have men no compassion after forty years passed full of continual miseries? Have they no fear, after the loss of the Netherlands, occasioned by that frantic obstinacy, which marked the times? In this country we may be good Catholics, and obedient, in all points of doctrine, to the Holy See, without maintaining the bloody proposition, that Religion is to be established by force and by arms. Therefore I shall never repent of having said of it, in the place I hold, what I have always said; still less of what I have written. For one thing I grieve, that this alone has occasioned my book to be examined with so much rigour, amounting even to calumny."—

'Thuanus, however, was not without encouragement even from Rome. Three or four Cardinals spoke favourably of his work, and his friends succeeded for a time in making his cause good with Pope Clement VIII. The Cardinal du Perron writes, "that the general approbation bestowed on his book, for it was ranked next to Sallust and Tacitus, must be an agreeable recompence of his labours. As Alexander was solicitous to be praised by the Athenians, so ought you to receive, with the greatest satisfaction, applause from Rome, the most polished part of the world."

'Seguier, however, one of his correspondents, says, "That whatever is composed in elegant and classical Latin, is suspected at Rome of impiety."

After having related these matters, the editor of this volume says:

'It is obvious to remark how much, in the present times, the question of toleration in religion has shifted its ground, since it is no longer matter of debate, at least in our country, whether or not those who differ from the establishment shall enjoy perfect liberty of opinion and practice; but whether or not sectaries shall be admitted to a participation of all privileges belonging to the National Church.'

This is not less incorrect than it is uncandid. Had the word *civil* been prefixed to *privileges*, the question would have been fairly stated; and we should then have asked, "and why not, good Sir?" The toleration, of which Thuanus was an advocate, *did* admit to civil and political rights, and to something more, namely, to the possession of strong places to guarantee them. In this more liberal and enlightened age, the doctrine of exclusion of sectaries from civil and political rights is more inexcusable, than that of positive persecution was in the 16th century. That which is sectarianism in one country, every person knows, is the established religion in another, and *vice*

versâ; and do names and local relations change the nature of things?

It appears to have been the wish of Thuanus to keep aloof from political affairs, in order to prosecute his great work, on which he no doubt had rested his hope for fame and usefulness; yet still he seems to take delight in complaining of the neglect in which his royal master had suffered him to live.

Though flattered by the Queen Regent, he was disappointed in his expectation of succeeding to the first presidency of the parliament of Paris, which had become vacant by the resignation of Harlai his brother-in-law; and he evidently felt this neglect as an extreme mortification. His language on this occasion betrays his chagrin:

"My ancestors, on both sides, rank among the principal dignitaries of the law. My father instilled into me the principles of pure patriotism, and, in the beginning of my legal career, I gained the friendship of noblemen who entertained similar opinions. My reputation encreased, and procured me the notice of kings and princes. To my sovereign, King Henry III., I was an active and faithful servant, whilst the storm of calamity was upon him: I executed his commissions to the chief magistrates of the provinces, was chosen of his privy-council, and, far from consulting my own ease, accompanied Schomberg in his expedition to Italy and Germany. At Venice, I received the afflicting information of my sovereign's assassination. Upon my return I waited on the new king at Chateaudun, and gave him intelligence respecting the two countries I had visited.

"For five years I remained in the camp, with the exception of some short excursions, on the business of the state; and when at length peace was established, I retired to my books and my family, happy, in addition to the common blessings, in possessing a good conscience and unshaken loyalty. I supposed, indeed, that the King would not forget my services during these five years, and that I had suffered the wreck of all my property; and had never yet received pension or reward. His Majesty allowed my disinterestedness, and contrasted it with the conduct of others, to my commendation. The honor of that commendation was all I gained: the King's mind changed with his fortunes: I had the mortification to experience that the favor of princes fluctuates; that they gladly forget their associates in adversity, and consider any attempt at reviving in their minds the memory of past events, in the light of reproach. Why do I enlarge on this topic? That you may be convinced of the hardship of my destiny, which has made me the sport of ingratitude.'—

"My adversaries laid to my account the severe decree of parliament, issued against Cardinal Bellarmine's book; and persuaded the Queen that these disputes with the papal court would have no end, if I succeeded to Harlay's situation. It was farther insinuated that the Prince of Condé would not now take umbrage at my repulse;

and

and indeed there was a coolness between us, because I would not be subservient to all his designs.

" Thus was I excluded from parliament and from favor at court. This flagrant ingratitude, of which all must be sensible, makes my private injury a public concern, on account of the example which it affords. The measure of this unjust return to my important exertions is farther encreased by a comparison of my rival, a new man, unknown, one confessedly inferior to many who yielded to my pretensions, and who began his race of favor by shamefully supplanting another. Moreover if there was a determination to crush me, instead of making me wait in attendance and suspence, it would have been merciful to have destroyed my hopes at once.

" During this time I made no importunate solicitations; I did not even use the interference of noblemen who voluntarily offered it; but committed myself to the Queen's bounty. How did I then deserve, by a life of innocence and disinterestedness, to be deluded at last to my so great disgrace? I assume no merit on the ground of family and connections. Yet even these adventitious ornaments deserve respect, as illustrating the dignity of virtue."

He had been a short time before appointed one of the three directors of finance, a post which he appears to have held till his death. For an account of his literary connections, of the terms on which he lived with them, and of the manner in which he employed his time, we must refer to the volume.

Thuanus reached only the age of 64. Sixteen Latin Iambic verses, which bear the date of the day of his death, (May the 7th, 1617,) and of which the following prose translation is here added, contain an account of his last illness:

" A hundred and twenty days have now passed, since I have been stretched in a recumbent posture, either on a low couch, or on my bed. I am now quite unable to rise through languor; and as I thus drag on my existence in pain, every day is worse than the preceding. By your advice, my beloved Thumeri, to whom I hitherto owe my life, all remedies have been tried, in vain: in vain has the good Renaulm been solicited to employ the more mysterious powers of his art. He sleeps profoundly, while I alas! pass the nights in torment. Why should I linger still upon earth and continue to try remedies, which are worse than the disease? Rather let me strive by pious prayers to attain heaven: that life, which approaches to the likeness of death, is not worth preserving."

It was observed by Rigaltius, one of his friends, that

" Times arose pregnant with opinions, equally defective in sense and probity, and indiscriminately applied to good and evil. This caused disgust and chagrin to Thuanus, who was always impatient of the attacks of calumny and malice. Scarce arrived at old age, as yet firm in mental and bodily vigor, a burden to none but himself, he was overpowered by the additional affliction caused by his wife's death, and died ten months after her, of a scirrhous tumour in the stomach, which turned to a gangrene."

Du Puy describes him "as the luminary of France and of Europe, whose breast was the seat of candour, probity, and erudition."

Mr. Collinson is of opinion that 'our author's character bears considerable resemblance in many points to that of Lord Clarendon; and there is a remarkable coincidence in many leading circumstances of their lives. Each was born of a good family, and raised himself by merit to a station of the highest dignity in the legal profession: each was the object of his widowed mother's partial affection, and indebted to her bounty for an early establishment in life. Both in tempestuous times were firm adherents to the Crown, and confidential ministers to two sovereigns; both experienced an unjust reverse of favor, and were exposed to the aspersions and ridicule of dissipated and licentious courts. Lastly, each composed a history of his own times, in a style of singular candour and moderation.'

If the leaguers resembled the parliamentarians, if Henry IV. were at all similar to either of the Charles's, and if a liberal Catholic who sought to unite all christians be in any degree like a Protestant bigot, who perpetuated divisions among the members of his own communion, and persecuted men on account of the slightest shades of religious difference, then, indeed, a resemblance subsists between the two personages above compared. We admit the existence of many displays of candour in Clarendon's history, but, on the whole, the work was penned in a spirit the very opposite to that of de Thou. This parallel of the Oxford editor strikes us as less happy than that of our ingenious and brave countryman Fluellen; since Harry of Monmouth and Alexander had more points of resemblance than the French President and the English Chancellor.

Those of our readers who are not acquainted with the splendid edition of Thuanus, which passes by the name of Buckley, will find Mr. Collinson's account of it very interesting. It owes its excellence to the labours of the learned and indefatigable Carte; and he took incredible pains with it under the patronage of Dr. Mead, who is supposed to have afforded him pecuniary assistance to prosecute his undertaking.

'In 1733, (says Mr. C.) this beautiful and excellent edition made its appearance, "from the press of S. Buckley, London *," as the title-page imports, in seven volumes, folio, and dedicated to King George the Second.

'* Buckley is, in the Journal des Sçavans, called "a bookseller:" in his edition a note occurs, in which he desires, that any communications may be addressed to him, at the Secretary of State's office, Whitehall.'

'From

'From the account already given of Carte's diligence, it may be concluded, that this edition of Thuanus is the most full and correct that ever was published. The type is large and clear; and besides the continual glossary, and the collection of letters which we have already mentioned, the reader is presented with the continuation, in three books, by Rigaltius. The memoirs of the author's life are also inserted, which, according to Carte, do not vary in the Geneva edition from the autograph; a letter from Thuanus, concerning the treaty at Loudun; and another to the President Jeannin; short lives of several of the historian's friends; a defence of his son, who was executed at Lyons; and several other authentic pieces. In a word, no information seems omitted that was found to bear any relation to the subject. Buckley prefixed three interesting letters, on the subject of his edition, written in Latin, and addressed to Dr. Mead.'—

'Our author's great work comprehends in 138 books the events of more than sixty years, from A.D. 1546 to 1607 inclusive; and he was occupied about thirteen years in the composition of it. In the period of which it treats, five sovereigns reigned in France, Henry II. Francis II. Charles IX. Henry III. and Henry IV. It comprehends the erection of the United Provinces into a free republic; and the glorious reign of Elizabeth in England. Charles the Fifth was Emperor of Germany and King of Spain, and was succeeded on the Spanish throne by his son, Philip the Second: Solyman, the Magnificent, reigned part of the time in Turkey.'

A partial analysis of Thuanus's history forms a valuable and interesting portion of this volume.

In his account of the death of Charles V., the historian relates that

'The Emperor left, besides his legitimate offspring, two natural children; but he never brought them or their mothers forward into public notice. In relating this circumstance, our good author, with his usual attention to propriety of conduct, remarks, that "It affords a salutary example to princes, whose lives have so much influence on the manners of their subjects; and an admonition that, if they do offend, it should at least be in secret."

When it is considered that this passage was penned during the reign of a libertine, though a most consummate and beneficent prince, the integrity of the writer will be allowed to be equal to the wisdom and importance of the reflection. Few acts have more disgraced modern times than the honours bestowed on the spurious progeny of princes.

At the end of his outline and specimens of his author's great work, Mr. Collinson remarks that 'there would be only one, but at the same time, perhaps an insurmountable obstacle to its becoming popular in a translation; I mean its prolixity. It is, I believe, the longest history extant. M. le Gendre, author of a history of France, computes that a person, who should give his attention to it for four hours a day, would not finish the perusal in

twelve

twelve months: and he with justice adds, that, as it comprehends the events of only 64 years, it is too voluminous.'

Mr. Collinson observes of Thuanus's preface, or rather of his dedication of his work to Henry IV., that

> 'It has been placed in the same rank with two compositions of a similar kind, written by Calvin and Casaubon. Calvin's dedication of his "Institutes," to Francis the First, is chiefly remarkable for an austere spirit of religion, strongly expressed. Casaubon's preface to his Polybius is indeed written with peculiar elegance of style, and his critiques, on the subject of the ancient classical historians, are deservedly celebrated. But if a comparison were instituted, I believe Thuanus would be found superior to both in mildness, sincerity, good sense, and a most happy union of freedom and moderation.'

Few compositions have called forth higher praise than this dedication. It is indeed a great composition, and possesses high intrinsic excellence: but when the time in which it was written is considered, its merit is prodigiously enhanced. It was said by the first Lord Mansfield, that he perused it once a year, and never read certain passages of it without shedding tears. Mr. Pitt has also made respectful mention of the historian. The occurrence of these two great names, in such a connection, naturally suggests a recommendation of the performance to our present anti-catholic minister; who cannot but feel high deference for such testimonials, he having during a great part of his life aspired to occupy the seat of the one, and been only diverted from his object by a liberal premium for condescending to occupy the post which the other so long held. He will find in the disquisition of the learned Frenchman, who like him began with being a lawyer, and who like him in later life accepted a place at the board of finance, every kind of argument which has since been used in favour of entire religious liberty. The President appeals to experience to shew the inefficacy of intolerance, and refers to its operation as a proof of its tendency to give strength and permanence to the cause which it seeks to crush; while from the same experience he shews the effect of religious liberty in diminishing sectaries, and in adding to the security of the established religion:

> "Experience," says the mild and amiable President, "has taught us, that fire and sword, exile and proscription, rather irritate than heal the distemper that has its seat in the mind. These only affect the body; but judicious and edifying doctrine, gently instilled, descends into the heart.
>
> "Other things are regulated at the discretion of the civil magistrate, and consequently of the sovereign. Religion alone is not subject to command, but is infused into well prepared minds from a preconceived opinion of the truth, with the concurrence of divine grace.

Tortures

Tortures have no influence over her: in fact, they rather tend to make men obstinate, than to subdue or persuade them. What the Stoics boasted with so much parade, of their wisdom, applies with far more justice to religion. Affliction and pain have no power over the religious man. All misfortunes are overborne, and vanish before the virtuous resolution, which that pre-conceived opinion inspires. Confiding in the support of God's grace, he is content to suffer; and the ills, to which mortality is liable, he takes to himself without complaint."

He elsewhere asks:

"Is it not true that the Protestants amongst us, whose credit and numbers sunk every day during peace, always gained strength in the midst of arms and discord? And certainly the fomenters of these bloody contests, (so often undertaken, so often compromised,) whether actuated by mistaken zeal, or by private views, have committed a most pernicious error to the misfortune of France, and the hazard of religion. Why should I say more? The facts speak loudly for themselves. After various disturbances, and the consequent sacking of innumerable cities, the peace of 63, like the sun breaking forth after storms, diffused a serene calm throughout the land. How joyful was that interval of four years to all good men, by the security of religion, and the care of a most upright judge in framing those excellent laws, of which France will never have reason to repent."

It is rather mortifying to think that it should be necessary to refer the efficient minister of England in the 19th century, for instruction to a *President à Mortier* of a French parliament of the 16th: but happy will it be if he can take the hint, and will duly profit by the lesson. **Jo.**

ART. XI. *A Voyage round the World,* in the Years 1800, 1801, 1802, 1803, and 1804; in which the Author visited the principal Islands in the Pacific Ocean, and the English Settlements of Port Jackson and Norfolk Island. By John Turnbull. 3 Vols. Crown 8vo. 13s. 6d. Boards. R, Phillips.

SOME centuries ago, Europe could look but a little way into the varied state of society; and though every nation knew those which were in contact with it, yet it could only guess at the condition of those that were somewhat remote. France and Italy, in a high state of improvement, were aware that the Laplanders and the Moscovites were comparatively rude and ignorant: but they looked through a cloud to Africa and the East, and fancied that they perceived nations in a still lower state of progress. At the end of the 15th century, the discovery of an immense continent, with its islands, peopled by a strange and peculiar race of men, while it enlarged their knowlege, confounded their theories. They had formed a scale of improve-

ment, had arranged on it the various nations which they surveyed, and had fixed the lowest point of ignorance and rudeness:—but the view of the inhabitants of America forced them to re-consider the subject, and to enlarge their scale by adding many degrees to the lower end of it. They saw tribes far inferior to the rudest with which they had been hitherto acquainted; some whose intellectual powers were very little exercised; and others who seemed merely to vegetate on the earth, who strictly surveyed only the present moment, gloomy and spiritless, and in whom even all hope seemed to be dead.

These, however, in their several stages of degradation, were human beings capable of advancement in the road to knowlege and happiness; and the philosophical mind naturally feels a desire to know whether, in a course of years, they had made any progress towards civilization. Curiosity cannot readily obtain this information; since we have few inducements to revisit regions peopled by such inhabitants. Commerce expects there no gains, and conquest chooses other subjects. We are therefore much gratified when chance, as it were, leads navigators and traders to those countries which had before been slightly known: we are solicitous to learn what effect time has wrought; and what kind of harvest the few seeds of European improvement incidentally dropt may have produced.

The tract in which the celebrated Capt. Cook moved is highly interesting to our feelings, because it led him among tribes which presented to view singular and simple manners, and because he paid them enlightened and benevolent visits. By means of his voyages, we contracted a kind of intimacy and friendship with them, and we feel a sincere concern in their fate. Nearly 40 years have now passed since that distinguished navigator first explored the islands in the South Sea; and after such a lapse of time, we might naturally expect important changes in the condition of their inhabitants. This circumstance, therefore, among others, makes the voyage before us very attractive. It brings us minute tidings of people whom we had visited with Captain Cook, and subsequently with King and Vancouver; and it narrates very particularly their present condition, which Mr. Turnbull is enabled to detail by the lengthened stay that he made among them. There is another set of friends, if it be safe to claim kindred with them, of whom also Mr. T. speaks very minutely; we mean the colonists of Botany Bay, for here too his stay was considerable; and this part of the work we must regard, from the information which it gives, as of no small importance.

Mr. Turnbull thus describes his setting out, and the purpose of his voyage;

'Whilst

'Whilst second officer of the Barwell, in her last voyage to China, in the year 1799, the first officer of that ship and myself had every reason to suppose from our own actual observation, that the Americans carried on a most lucrative trade to the north west of that vast continent. Strongly impressed with this persuasion, we resolved on our return home to represent it to some gentlemen of well known mercantile enterprise. They approved of the speculation, and lost no time in preparing for its execution.

'It was some time before we could find a vessel suited to the purpose of so long and perilous a voyage. A new ship, and built wholly of British oak, was at length purchased, and the command of it given to the above mentioned gentleman, whilst the cargo and trading part was entrusted to the writer. Having each of us as owners considerable shares, we were equally interested in the success of the voyage.

'Having obtained the necessary permission of the honourable East-India Company, and completed all our preparations, we proceeded to Portsmouth in the latter end of May 1800; and having here joined our convoy and the East India fleet, finally left England on the first of July to push our fortunes in regions but little frequented by Europeans.'

Their vessel was rather too small for such an expedition, not exceeding one hundred and twenty tons burthen: but in sailing she surpassed their most sanguine expectations; she was, says Mr. T. 'generally half under water, but dived into it like an arrow, and rose to the surface without straining a rope yarn.' —They touched at Madeira; and afterward, from the prevalence of southerly winds, they were obliged to bear up for St. Salvador, in Brazil; where they were very far from being satisfied with the treatment which they received in the port of our good ally.—On their arrival at the Cape of Good Hope, they were much pleased with the appearance and usages of this important British settlement:

'Our time passed so pleasantly at the Cape that we should not have regretted even a longer stay. Our intercourse with the town's-people was satisfactory on both sides; we were received at once with the civility due to strangers, and the confidence which only exists between those of the same country. The singular mixture of inhabitants has had one not unpleasing effect; the characteristic singularities of the natives of different countries, whether by collision, or insensible and mutual imitation, are in a great degree polished away, and thus none of them are found to exist in any very repugnant excess. The Dutchman, indeed, still wears his hat in almost every assembly whether public or private; and, in despite of every change of weather, the Frenchman of the Cape will still carry his umbrella; but the Dutchman of the Cape is still another creature from his countrymen of the Hague, and the Frenchman is here some degrees less frivolous.

'The general character of the people, at least as it appeared to us, is made up of content, independence, and all those happy qualities

which are the never-failing scions of so fertile a root. Industry is here the certain means of fortune. There is commerce suited to every kind of capital, and a certain and profitable market for all produce and minor manufactures. Hence independence, and hence, (is it not needless to mention a result so inevitable?) cheerfulness, self-esteem, and social affection.'

At Port Jackson, in New South Wales, they found various ships; among which were the Royal Admiral from Europe, the Trimmer from Bengal, and the Harbinger from the Cape; all of these being, with regard to this port, on the same speculation as themselves. The Captain went with the vessel on a trading scheme to the north-west, and Mr. Turnbull remained in the settlement, where he continued ten months; and concerning which he details, in four chapters, much useful information and many just remarks. The colony was then making great advances, though in no settlement under His Majesty's government was an explosion more to be dreaded. The factious and discontented were numerous, and the military establishment was small.

It is not a little surprizing that the natives bordering on the settlement, and mixing with our colonists, should have gained absolutely nothing in civilization; and that they are still the same savages as when ground was first broken. The example set before them is certainly not, in many respects, the best, but still they are most perverse and inapt scholars:

'These aboriginal inhabitants of this distant region are indeed beyond comparison the most barbarous on the surface of the globe. The residence of Europeans has here been wholly ineffectual, the natives are still in the same state as at our first settlement. Every day are men and women to be seen in the streets of Sydney and Paramatta, naked as in the moment of their birth. In vain have the more humane of the officers of the colony endeavoured to improve their condition: they still persist in the enjoyment of their ease and liberty in their own way, and turn a deaf ear to any advice upon this subject.

'Is this to be imputed to a greater portion of natural stupidity than usually falls to the lot even of savages? By no means: if an accurate observation, and a quick perception of the ridiculous, be admitted as a proof of natural talents, the natives of New South Wales are by no means deficient. Their mimicking of the oddities, dress, walk, gait, and looks, of all the Europeans whom they have seen from the time of governor Phillip downwards, is so exact, as to be a kind of historic register of their several actions and characters. Governor Phillip and Colonel Grose they imitate to the life. And to this day, if there be any thing peculiar in any of our countrymen, officers in the corps, or even of the convicts, any cast of the eye or hobble in the gait, any trip, or strut, stammering or thick speaking, they catch it in the moment, and represent it in a manner which renders it impossible not

to

to recognize the original. They are moreover great proficients in the language, and Newgate slang, of the convicts, and in case of any quarrel, are by no means unequal to them in the exchange of abuse.

'But this is the sum total of their acquisitions from European intercourse. In every other respect they appear incapable of any improvement or even change. They are still as unprotected as ever against the inclemencies of weather, and the vicissitudes of plenty and absolute famine, the natural evils of a savage life. In their persons they are meagre to a proverb, their skins are scarified in every part with shells, and their faces besmeared with shell-lime and red gum: their hair is matted with a moss, and what they call, ornamented with sharks' teeth; and a piece of wood, like a skewer, is fixed in the cartilages of the nose. In a word, they compose altogether the most loathsome and disgusting tribe on the surface of the globe.

'Their principal subsistence is drawn from the sea and rivers, the grand storehouse of nature in all the lands and islands of the Pacific; and were it not for this plenteous magazine, the natives of these islands must have long ceased to exist. From this cause it is reasonable to infer that the sea-coast is much better inhabited than the interior. When a dead whale is cast on shore, they live sumptuously, flocking to it in great numbers, and seldom leaving it till the bones are well picked. Their substitute for bread is a species of root, something resembling the fern; it is roasted and pounded between two stones, and being thus mixed with fish, &c. constitutes the chief part of their food.'

When all things are considered, we may still balance in our opinion of this settlement; which has been strongly reprobated by some, while others have prophesied that it will soon be the Poland of the southern hemisphere. The land is good, it has lime-stone for manure, the seas abound in fish, the cattle increase quickly, and *coal* has been discovered: but it is against *mind*, corrupt and depraved, that we have chiefly to contend; and the question is, how is it to be meliorated, and how shall the dregs of society be transformed into honest men and useful citizens? The great number of law-suits in this colony is almost incredible; gambling is excessively prevalent; spirituous liquors are most eagerly sought; and a proneness to insubordination is but too frequent.

Leaving Norfolk island, our voyagers made in due time Maitai, and soon afterward Otaheite, and anchored in the well-known bay of Matavai. They were speedily visited by King Otoo and his consort, by Pommarie, father of the king, by the Missionaries, and by multitudes of natives, who all welcomed their arrival. At this time, they stayed in Otaheite only a month; they then touched at Huaheine, and afterward at Ulitea, and found to their surprize a countryman in each of these islands. The former was satisfied with his situation: but the latter,

ter, named Pulpit, considered his life as in great jeopardy, earnestly solicited the protection of the voyagers for himself and an Otaheite wife, and gave them a most unfavourable picture of the Uliteans. Here, indeed, the navigators were afterward in the greatest hazard, from the evil designs of the natives. The King and the chiefs, who visited the ship, acted treacherously; they induced four of the crew to desert, three of whom had been Botany Bay convicts; and a plan was formed between them and the deserters to cut the ship from her anchors, and, when she was thus driven on shore, to murder the crew and share the vessel with its contents. In the night before the intended departure of the navigators from this island, it was discovered that these men had deserted, and had allured to their party two Otaheitans who were also in the ship. Mr. Turnbull instantly went singly on shore in quest of his men, and had a conversation with the King and chiefs; who promised, on receiving some presents, to find the deserters and restore them: but they only dissembled well, and delayed the business, and he therefore returned on board:

'Here again (says he) another difficulty awaited me; on entering the ship I found one of my fellows, the best seaman in the ship, haranguing the rest of his shipmates, recommending them to abstain from their duty till the rest of the crew were restored. However, upon instantly adopting strong measures, that is to say, applying loaded pistols to his head, and informing him at the same time, in a determined tone, that another word should be his last, this spark of mutiny was suppressed, and the orator and his abettor being punished on the spot, good order was restored.

'A whole day had been lost in this fruitless negociation: about half an hour past ten o'clock at night, I was aroused from my sleep by the voice of the captain, who then held the watch, exclaiming, *Turnbull, our ship is on shore, the ship is on shore.* Jumping instantly out of bed, and running upon deck in my shirt, I found there was no wind to affect the ship; and it being too dark to see the shore, I sounded, and found upwards of twelve fathoms of depth, and no sensible motion of the ship or water: I was persuaded therefore that the captain was in error, that his anxiety had overpowered his vigilance, and given reality to the object of his imagination. Examining the cables, I found them both lying slack on the deck, which confirmed me still more in the idea that the captain was mistaken; but the seamen being commanded to haul the cables, the first pull brought the ends of both of them on board. It is impossible to describe the general sensation produced by this discovery, that our cables were cut, and we were drifting on shore. Another anchor, having an iron stock, was immediately ordered to be cleared away; but such was our alarm and confusion, that it was not till after repeated trials, that we effected the stocking of it. The old adage, the more haste the less speed, was never more truly verified. It happened very providently,

vidently that there was not a breath of wind stirring, otherwise the ship must have gone to pieces very speedily, for she now lay with her broadside against a reef of coral rocks, the edges of which were as sharp as flints, having twelve fathoms of water on the outside. In addition to these circumstances, we had every thing to dread from the designs and practices of some of our crew, who were as little to be trusted as the savages on shore. It therefore demanded all our skill to keep their minds in proper order, and to maintain due authority in so critical a situation, and particularly into whose hands we trusted fire-arms. It is but justice to say, that as far as we could judge from appearances, our representations and precautions on this trying occasion had the happiest effect.

'It was fortunate for us also, in this distress, that for some slight offence given by individuals of the crew, the natives had threatened to murder them, whenever an opportunity should offer itself. The apprehensions of these men were now extreme, and by communicating their fears to the other seamen, and persuading them that one common lot awaited them without distinction, they united all hands in the common effort of endeavouring to rescue the vessel from her present very perilous situation. It is indeed a remark which even my own experience has suggested, that however discontented from other causes, there is a generous sentiment in an English seaman which, in cases of difficulty and danger, retains them to their duty and fidelity. Thus it has not unfrequently happened, that symptoms of a mutiny on board our vessels have been restrained by the appearance of an enemy, when all as unanimously united to defend their officers, as they had before conspired to resist their authority.

'Having bent the remaining part of one of the cables, about thirty fathoms, to the anchor, it was carried out in the long boat to eighteen fathoms water, and the ship hauled seven or eight fathoms off from the reef. Whilst this was doing, we suddenly heard a loud and clamorous noise amongst the natives on shore, and seemingly close under the ship's stern; the wretches were rendered outrageous by the disappointment of their hopes, the ship being now visibly moved from the rocks. They had hitherto maintained a profound silence, in the expectation that her bulging would give the signal for the commencement of their plunder. They now began an assault with stones in such quantities, and with such force, that in the hopes of intimidating them, we were compelled to discharge some swivels and muskets over their heads. This however produced a volley of musketry from the natives stationed on different points of the shore. We now found it necessary to have recourse to our great guns, commencing a brisk fire; with what success we knew not, as they still kept up an irregular discharge of musketry in various directions, though we continued to play on those quarters whence their fire seemed to proceed. Their noise and clamour remained unabated, and we could discover, by the fury of their menaces, both their hopes of ultimate success, and the fate that awaited us in that event. Some of us were particularized as set aside to be roasted, whilst others were to be flayed alive to make tiaboolas, or jackets, of their skins, &c. with many similar expressions, which were not without a salutary effect in encouraging the

resistance of our sailors, who, of all things, seemed to entertain the greatest horror of being roasted.'—

'That we might however neglect no means of security which our circumstances allowed, we got another anchor from the hold, and stocked and bent to it the remainder of the other cable, still keeping up our fire of musketry, and occasionally discharging a great gun. When this second anchor was run out to the last inch of cable, all on board felt as the condemned malefactor who receives a reprieve when on the eve of execution. The fury and menaces of the savages on shore seemed to encrease, and they continued to assail us with stones and fire-arms without ceasing, their numbers by this time being considerably augmented.

'As day-light was now approaching, we hoped to be enabled to dislodge them from their shelter; and menaced in our turn an effectual revenge; of this, however, confident in the safety of their posts, they appeared to entertain no apprehension. Our threatenings seemed only to call forth fresh attacks and new defiance of our power. We now learned the truth of what we had before often heard from others. that the fury of savages in battle is incredible, and bears no resemblance to that of a civilized being under the same circumstances. They forcibly recall to the mind the fables of heathen mythology; they appear possessed; a fury more than human seems to flare in their eyes, and convulse their souls. But I will not attempt to describe what no words can convey. I will only observe, that if their courage and talent of mischief were equal to their fury, they would be invincible.'

The Uliteans in great crowds, and the deserters, were constant and furious in their attacks; they had fourteen muskets; and with these and stones they greatly damaged the rigging, nettings, and boats. The shot from the ship did them little injury; because they were sufficiently acquainted with the use of guns to watch the motions of those on board; and when the latter were ready to fire, they suddenly skulked behind the rocks or trees, which were in great numbers along the shore. The crew repeatedly attempted to weigh the anchor, and carry the vessel farther out to sea: but the men who went into the boat for this purpose were always compelled by the fire of the enemy to abandon it, and return to the ship for protection. When the light failed, they expected a general onset:

'It was now four in the afternoon, and we were all fully employed in making every preparation to repel the grand attack expected in the night. Each man was furnished with twelve rounds of ball cartridge, and twenty-four pistol bullets. Our muskets, being thirty in number, were well cleaned and fresh flinted; the great guns and swivels were double-shotted and filled with old iron; and blunderbusses and cutlasses distributed on the deck, to be ready for service at a moment's notice. And, as much as possible to prevent the stones

thrown

thrown by the natives from doing us injury, awnings were spread over the deck, and every other precaution taken to enable us to sell our lives at the dearest rate, and defend the ship to the last extremity. During all these operations, our worthy captain was suffering most severe pain, from firing off an overloaded blunderbuss in the beginning of the affair, when the swivels were dismounted.

'About half-past six in the evening, the wind, which had hitherto blown from the sea, shifted gently round to a land breeze, furnishing us with a most favourable opportunity for getting away unperceived in the night. That our operations might not be discovered, we muffled the pauls of the windlass, and began to heave away upon one anchor at a time; when this was done, we got the long boat a-head, hove short on the second anchor, and carried out the first to the last inch of cable. We then got up the second anchor, and carried it out to sea in the same manner; and in this way our hopes began to revive, having the prospect of getting well off the shore, or perhaps out to sea, before day-light should discover our motions. So deeply were the minds of all on board impressed with a sense of our situation and danger, that in all this time not a whisper was heard in the ship; we were even in terror lest the uncommon brilliancy of the stars should discover the passing and repassing of our boat, as it passed backwards and forwards in weighing and carrying out the anchors.

'In all these transactions we received signal services from poor Pulpit, whom we had taken on board here; for he was an excellent marksman, and was well aware of what his fate would be, should he fall again into the hands of the Uliteans; he therefore fought like a lion, resolved never to yield but with his last breath. His young Otaheitan wife likewise behaved like a heroine, carrying powder to the men, and exerting herself to the utmost in every way in which she could be useful; at the same time that she seemed to regret that so much ammunition should be expended, one half of which would have rendered her the wealthiest lady in all her native country.

'Notwithstanding all our difficulties, by the blessing of Providence on our strenuous exertions, we succeeded in getting some sail set before our motions were discovered by the natives on shore. The wretches, seeing the ship under sail, hailed us with a most hideous and savage howling, mingled with mutual reproaches and upbraidings for not keeping a better look-out, as the ship would now be for ever lost to them.

'By this time, nearly two in the morning, we had moved off far enough to be out of their reach; but the weather becoming thick and dark, we came-to with both anchors, and stood on our guard until day-light. We now thought it might be possible to recover the anchors we had lost; but the chief mate coming to the quarter-deck, brought a message from the ship's company, requesting they might be allowed to weigh the anchors and get under sail, lest we should be caught by the wind from the sea, and again be thrown into the hands of this treacherous and savage people. This proposal was agreed to; as it must have been extremely difficult, however desir-

able, to recover our anchors. When we had now fairly escaped without the harbour, and were about hoisting-in the boat, one of the men, in hauling her from under the counter, perceived a long thick rope towing astern, which was fastened to the rudder five or six feet under water, and was most probably the very rope by which the natives had drawn the ship on shore, after they had cut her cables.'

Our navigators now passed the island Bollabolla, without seeking any intercourse with the natives: but they stopped a short time and procured some hogs at Maura, an island about fifteen miles in circuit. Then leaving for the present the Society isles, they shaped their course to the Sandwich islands.

It is in this part of the voyage especially, that the philosophical mind will derive abundant food for reflection, and that the thoughts which suggest themselves are most pleasant. A new spectacle in these remote regions is presented to the eye; savage manners are rapidly fading away; and the arts of civilized life are gaining ground. In the Sandwich islands, the land is beginning to be cultivated and inclosed; commerce not inconsiderable is carried on; general industry and activity prevail; and the people have profited by the repeated visits and intercourse of Europeans. This machine must have a moving power; these efforts must have a soul that inspires them; and this soul is chiefly Tamahama, the King of Whahoo and of some of the adjacent islands. Ambitious despots are occasionally of some benefit; through them in antient times men were assembled together, great empires were founded, and the useful and ornamental arts of life were cultivated: in modern days, and in a savage region, we find a Tamahama indulging extensive schemes, which he directs with a mind far above that of a savage.

Those who, in the accounts of former navigators, have observed the simple and almost patriarchal manner in which the Kings of the islands in these seas lived with their subjects, will no doubt be surprised to hear that Tamahama has regular body-guards clothed in uniform, who go on duty and relieve each other, calling out at every half hour, "*All is well*;" that he has a palace built after the European style, of brick, and with glazed windows; that he has about him European and American artificers of almost every description, and that his own subjects have acquired a great knowlege of several of the mechanical arts; that he has a naval force of upwards of twenty vessels, from 25 to 50 tons burthen, some of them even copper-bottomed; that he has a considerable trading connection with the western parts of America, and that he is about to open a commerce with China; in short, that he unremittingly spreads all

knowlege

knowlege which is useful, and perseveringly sets himself against abuses among his subjects. It seems, indeed, that his mind is always brooding over new designs; his soul burns with ambition and the love of conquest; he excites in the islands and the kings around him a continual alarm; and he is darkly suspicious of his chiefs. In these respects, do we not behold a Bonaparte of the South, constantly awake himself and keeping others awake, feeling terror and incessantly infusing it?

It must be obvious that the inhabitants of the Sandwich islands have, in improvement, left the Otaheitans, in whose favour we are naturally prejudiced, far behind them.—Among these islands our navigators spent some time, collecting salt, yams, and hogs. They touched at Owhyhee, where Captain Cook was unfortunately killed: the natives of which frequently spoke of him, and constantly lamented his untimely fate, as if giving proof of their progress to a better life by their deep repentance. Their advancement, like that of the other inhabitants of the Sandwich islands, is become very considerable in many mechanical arts.

The voyagers now returned to Otaheite; and leaving there Mr. Turnbull and a few men, the Captain went with the vessel to the Windward islands in order to collect hogs. In this expedition the ship was unfortunately cast away on a reef; which occasioned Mr. Turnbull's stay to be greatly lengthened among the Otaheitans, and gave him abundant opportunity for obtaining the information which he imparts to his readers concerning this singular people. In the second and third volumes, he minutely describes their usages and manners, and in many instances more satisfactorily than former narrators. Time, together with a better comprehension of the language, unfolded many particulars.—He speaks of their superstitions; their festivities; their general contempt of old age; their food and mode of cooking; the exclusion of the women from eating with men; their courtesy to strangers, and generosity to one another; their indolence; their propensity to theft; their houses and furniture; their form of government; their wars; the influence of their priests; the situation of the Christian Missionaries, &c.

One feature is very repulsive, and such as we should not expect to find in so mild a people, whatever influence we might suppose superstition to have among them; we mean the existence of human sacrifices. On this subject, Mr. T. observes:

'The human sacrifices are not put to death by their priests, as many have been led to imagine; the executioner is usually one of the miscreants about the person of the King, and generally adds treachery o the horror of his murder. He calls upon the victim under the pretext of a visit of friendship, and, seizing his opportunity when

the poor fellow is off his guard, knocks him down and kills him on the spot. An instance of this treachery and murder occurred whilst I resided amongst them.

'One of the confidants of Otoo, upon our return from the Sandwich islands, a fellow who visited us daily previous to our voyage thither, was advanced to the command of a district at some distance from Matavai. This man had been often importuned for a human victim, and as often excused himself by the difficulty of finding any suitable object within his district. This passed for a time, but the King, or rather Pomarrie, at length insisted on his compliance. The wretch, now put to his shifts, and apprehensive of losing the smiles of his benefactor, found he could defer it no longer. He therefore sent a message requesting the immediate visit of a near relation. The unsuspicious man obeyed, and was received with the greatest friendship and cordiality by the treacherous chief, so that he departed enraptured with his reception. But he had no sooner left the house than the villain gave orders that one of his trusty agents should follow him, and, watching his opportunity, should kill him when off his guard. This was accordingly done one day when the unsuspicious man was walking down the beach. The body was then laid out in a long basket made of cocoa-nut leaves, and conveyed past our door. The natives in our yard beheld it with the most perfect apathy and indifference, and requested me to look at it as it passed; but I expressed my abhorrence at such an outrage to humanity, and refused to go out of my doors till it had proceeded beyond my sight.

'When the sacrifices arrive at the moreas, the eye is scooped out, and presented on a bread-fruit leaf. The King holds his mouth open as if to receive it. They imagine that he thereby receives an addition to his strength and cunning.

'Upon great solemnities the chiefs of every district bring one or more of these human sacrifices; it was supposed that not less than from twelve to fifteen would be offered at the inauguration of Otoo. The bodies, after the ceremony of the sacrifice, are removed to the moreas, and there interred.

'When upbraided with this most horrible practice they never want an excuse. They allege that the victims were bad men, and men to whose crimes their lives were just forfeits. But in my opinion this is only one of those excuses which, on every occasion that requires an excuse, these people have ready made for the purpose.'

Mr. Turnbull speaks with good sense of the small success which attended the very assiduous labours of the Missionaries:

'The Otaheitans consider the Missionaries as very good men, and love and esteem them accordingly, but they do not comprehend, and therefore do not believe, the articles of their religion.

'It is perhaps expecting too much of them in their present state, to expect any thing of christian faith from a people so rude and barbarous: perhaps the Missionaries, according to a trite proverb, have begun at the wrong end, preaching the mysteries of their religion, before they have laid a foundation by instructing them in its simple elements. It is doubtless wrong to temporize or falsify, in any of the

the slightest of its points of faith, the religion of truth; but there is room, ample room, for the exercise of discretion, in adapting their lessons to the natural capacities of their pupils. It is not necessary to teach them all, in circumstances under which they cannot comprehend one-half. The doctrines of the Trinity and the Incarnation are not for Otaheitan understandings.'

He adds, 'There are many mysteries in christianity beneath which an Otaheitan understanding must sink confounded.—It is not till the lapse of many years, that, in the true sense of the word at least, the Otaheitans can become Christians.—The first converts of the Apostles were the citizens of the most learned and polite nations of the antient world.'

After a long stay, the unfortunate voyagers were conveyed to Port Jackson, New South Wales, by a British vessel which accidentally touched at Otaheite.

It is sometimes amusing to contemplate people when they first go from home. Three Otaheitan boys, eagerly desirous of seeing England, of which they had heard so much, had come off with the ship:

'Upon touching at Norfolk island in our way to Port Jackson, these boys were very eager for permission to go on shore; they all entreated that they might be allowed to see the Englishmen's fenowa or land. This permission was granted to one of the most intelligent of them, in the expectation of deriving some amusement from his curious remarks. This expectation was not disappointed; nothing in fact escaped his observation; the military guard being under arms at the time of his landing, he was transported with a kind of extacy of astonishment and admiration. Twice or thrice he exclaimed in his country language, Arahie my tye the tata poo pooey; Noble man, the man of the mu-ket. He doubtless supposed from the appearance of the soldiers that they were superior to the rest of mankind'—

'On making the land about Port Jackson, the Otaheitans were again in raptures, probably thinking this was England: but seeing the barrenness of the country as they entered the harbour, and the scragginess of the trees, their spirits evidently sunk. Here again they looked at the trees for food, and seeing none, exclaimed in their country language, Very bad land, very bad country.

'On coming to an anchor in Sydney Cove, there was a coach and four horses standing almost opposite the ship. This astonished them beyond measure. Every one enquired of the other their opinion of this wonderful phænomenon. They concluded that it must be a travelling house; but they could find no names for the horses, having in their country no larger animals than hogs. Some of these indeed were uncommonly large. The Otaheitans therefore called them by the name of mighty hogs. A short time after this, the coach setting off at a good round trot, they exclaimed in extacy to each other, Oh! how they fly. It was impossible to recall their attention to any part of the ship's duty at this time. On the following

morning, seeing the New South Wales corps under arms, they were in the most extravagant raptures imaginable; but when the band began to play, they began to leap about, their very eyes dancing in their head with the vivacity of their sympathy. So enchanted were they with this sight, that had the governor made his appearance, I am persuaded they would have regarded him only as a secondary character.'

Having again made some stay in this colony, in which various improvements are noticed, Mr. Turnbull and the Captain took their passage to England, where they arrived in safety after an absence of more than four years.

The hopes which were once entertained of Otaheite are by this voyage considerably sunk. By disease and wars, by want of care, and by practices altogether hostile to population, the inhabitants have dwindled away to an extent scarcely credible. The other Society isles, also, as well as the Friendly islands, do not promise much. Botany Bay convicts have found their way to many of them; and perhaps future times may unfortunately see these delicious islands, instead of being stations for trade and resting places for refreshment, become nests of pirates, and the dens of banditti, who shall there revenge the injuries which they imagine they received in Bow-street and at the Old Bailey.

On the whole, we have perused these three volumes with much pleasure, and do not hesitate to recommend them to our readers. They are written with neatness and interest, though not always with correctness, and promise to maintain their station among voyages which lie in the parlour, of which every one *takes a spell* when he can.

We have, however, one sin of omission to charge on Mr. Turnbull. He is a seaman by profession, and he visited many islands in the South Sea, some of which were not previously known, or at least before his voyage were not inserted in the charts. He had thus great opportunities of making geographical remarks; and he must have been aware that information of this kind would be expected from him. Yet he has given no latitudes, no longitudes, nor any charts!

Capt. B-y.

D.r W. Tay. jun.r

ART.

ART. XII. *Instructions for the Conduct of Infantry on Actual Service:* being a minute methodical Detail of all the Duties of General Officers, Officers, non-commissioned Officers, and Soldiers, in every Situation incident to War; with an appendix, containing a system of Regulations for the interior Œconomy, Discipline, and Police of Infantry, with the common penal Code, and mode of Appeal and Trial, issued in 1792, improved, and now in Force; and concluding with Directions, specifying the particular attentions required on the Part of General Officers, in conducting Reviews and Inspections; and in reporting the real State of Discipline of all Ranks, in the French Infantry and Cavalry services. Translated from the French, with explanatory Notes, &c. &c. By John Macdonald, Esq. F.R.S. F.A^c.S. Late Lieutenant-Colonel; Chief Engineer at Fort Marlbro'; and Translator of the French Tactics, &c. &c. &c. Crown 8vo. 2 Vols. 12s. Boards. Egerton. 1807.

THE principal merit of this publication consists in its accuracy as a representation of the original, and in the translator's notes, which elucidate the text and contain a variety of useful observations. It would have been improper to give a very free translation of rules and orders in which technical terms and phrases constantly occur; and though the present is not *strictly literal*, it is sufficiently rigid to convey the meaning of the French work with correctness. Mr. Macdonald himself observes, more than once, that a striking similarity in plan, method, and reasoning, subsists between the French Regulations, and those which are published by authority for the use of our own army. He also remarks that those of the French were brought to their present degree of perfection during the existence of the monarchy, and have not been enriched by any scientific additions under 'the devastating dominion of Buonaparte;' which clearly shews that his extraordinary success has not been owing to his particular military *regime*, but to circumstances of a more influential and powerful nature. These considerations must operate to render the publication of the French tactics in English less interesting to a British public: but Mr. M. adds that, in our Rules, neither elucidation in detail nor perspicuity has been sufficiently observed in some material passages; and he thinks that in those of the French, which are more explicit, *the Dressing of a Battalion,—the passage of Obstacles,—Marching the Battalion to a Flank,—Passage of Battalions through each other,—Changes of Front,—Obliquing a Battalion on the March,—and Columns of Attack,*—are important articles, from which new and useful matter may be drawn, and incorporated with the English system.

Our

Our Regulations are divided into four principal parts, on each of which the present translator makes remarks of some length; and independently of these he offers the few following general observations respecting them, which seem to be well founded:

'Such as are acquainted with the French Tactics, must readily perceive, that the division and arrangement of the subject, as laid down there, are judiciously adopted in the British *Rules and Regulations*, which are divided into four parts,—the discipline of the *Recruit*, of the *Company*, of the *Battalion*, and of the *Line*. These general divisions are similarly subdivided into SECTIONS, and these again into *Articles* numbered, and in many instances, into paragraphs not numbered. It seems to have been the study of the author to condense his matter, and to shorten his descriptions as much as possible. This has often prevented him from going into minute detail, where the subject required a clear elucidation. Though the text may not be obscure, important passages frequently occur, where perspicuity has not been sufficiently attended to; and where it requires an effort of the mind, and even the aid of projection with a pen, or percil, to comprehend the full import of the description. In a didactic work intended for capacities of various powers, minute illustration, and studied detail, ought never to be avoided; and the French *Rules and Regulations* offer, in this respect, an admirable copy for imitation. An additional hundred pages ought not to constitute any objection, where it is of the utmost importance that the subject should be fully treated. Another general remark applies to the *Plates* of our *Rules and Regulations*. These are on too small a scale; they are not sufficiently expressive: they do not readily correspond with the text they refer to; and do not exhibit a striking picture of the movement described. In a good military delineation, the mind ought not to be embarrassed between the linear appearance, and the text connected with it. The meaning of a good plate should what the French term "*sauter aux yeux*," almost without any aid from the written exposition It is probable that the present plan and style of these plates arose from a wish to avoid expence. Every Officer is required to have the *Rules*, and a few shillings of advance of price, as far as regards more expressive plates, can be no object to young men entering into the Army. A small volume of clear, well-drawn plates, should be distinct from the Volume containing the Text; and each plate ought to have a short description annexed to it, particularly marking the positions of the General-Officers and Superior Officers, in every situation. The limits of a Preface will not admit of entering into a close review of the valuable *Rules and Regulations* forming the British System of Tactics.'

Mr. Macdonald states that, besides the book before us, which entirely relates to infantry, two small works are circulated in the French service for the use of cavalry: but as their contents, he says, are extremely similar to the matter which he has here translated, and generally coincide with it, he has condensed the difference between them into notes, with a very

inconsiderable

inconsiderable increase of the size of the present treatise. It would perhaps have been more satisfactory to his readers to have had the articles, in which the two setts of Regulations differ, laid before them as they stand in each text: but his notes certainly furnish many sensible and useful observations. We so perfectly agree with him in regard to the impropriety of continuing to arm our third or rear-rank with firelocks and bayonets of the length now used, that we must extract his note on this subject for the perusal of our readers:

'It is to be seriously regretted that our *Third*, or *Rear Rank*, still continues armed with firelocks, and bayonets, of the present length. This Rank cannot fire while the Front Rank remains standing, without killing more friends than foes. As for kneeling, such a practice in Action is not eligible, nor can it be long practicable. It may be useful in firing distant Volleys. Troops ordered to kneel, have been known to remain in this position longer than was required. —A Line *two deep*, wants consistence and strength, and a third part of its fire may be deemed *lost*.—The use of the bayonet is becoming, daily, more general. This useful, and decisive weapon, is peculiarly adapted to the physical power, and determined courage of the British Soldier. Unless the barrels could be lengthened one foot, and the bayonets another, the Rear Rank men cannot act with any degree of safety to the Front Rank men, or effect against an enemy. This (though experiments ought to be made to prove practicability or the reverse) requires recourse to be had to some other expedient, *We* *, among others, in various publications, have animadverted to the only proper substitute—the *ancient* and *destructive* weapon called the *Pike*. The use of this powerful *Arm* would give additional confidence to the two other Ranks, and render an attack irresistibly decisive. The Pike should be of such length as to extend just as far forward, as the point of the bayonet of the Centre Rank when charging. In addition, the Rear Rank might be furnished with *one Pistol*, which might be useful when the Action came to *short work*. The Pike *once introduced*, Fire should be had recourse to as seldom as possible, and the *Charge* should be the object perpetually in view. A squalid skeleton file of Frenchmen would sicken at heart, and shew their dexterity in retreating, at the very sight of two British bayonets, *backed by a Pike*, advancing steadily to send them to their long homes. On every principle arising from the changes which have recently taken place in the habits of Nations, of Governments, and of Warfare, not an *instant* ought to be lost in furnishing the Rear Rank of the British Army with what we may truly denominate, a *National Instrument of destruction*.—For the use of Artillery in defending their Guns against Cavalry or Infantry, the Pike is admirably calculated, and might be carried attached to the Limbers. In the year 1797—98, *we* trained an admirable and high-spirited Corps, consisting of Gentlemen of

* Mr. Macdonald assumes in this work the plural pronoun, in a manner which often borders on the ludicrous.

Edinburgh,

Edinburgh, embodied as Artillery. The *Pike* and a short Roman-like Sword, were the defensive weapons, and were had recourse to, *in an instant*, on every supposition of an *attempt* on the Guns. The lower extremity was charged with about a pound of lead, to balance it *in a Charge*, and in going through the *Manual Exercise* corresponding to that in common use. *We* wrote a short Treatise on the peculiar mode of Discipline of this fine Corps, and in that work, a short account is given of the Pike, and of its manifold advantages.—Sooner or later, this most indispensable and essential *Arm*, must become the basis and concomitant of the bayonet.'

With respect to the use of arms, and the arrangement of troops, indeed, all Europe seems to be in a state of bondage to custom,—which is the most tyrannical of all despots. Every nation in this quarter of the globe, except indeed the Turks, adopts the musket and bayonet in all circumstances and situations; yet nothing can argue a greater want of military talent and genius, because one and the same arm cannot be equally applicable to every time and place, and be employed advantageously on all occasions. When troops are placed behind works, or when ditches, abattis, and other obstacles, are in the way to prevent their enemies from approaching them without being frequently exposed to their fire, it cannot be denied that fire-arms enjoy great advantages over any other: —but they generally become almost unserviceable in very wet weather; to use them in the dark is dangerous; and in many situations, the *armes blanches* might be employed with the greatest effect and success against musketry. A blind attachment to the arms to which people have been accustomed may occasion the loss of battles; since a change of them for others, to suit circumstances, may attract victory, in spite of even the greatest difficulties and inequality of numbers, to the side of those who have recourse to the expedient. Of this fact the battle of Clusius was a striking instance.

The translator says that it has frequently occurred to him, 'that the book of *Rules and Regulations* ought to conclude with a short and perspicuous chapter on *Grand Tactics*, which the French call *la Strategique*:' but it may be very fairly questioned whether precise, determinate, and perspicuous directions could be delivered on the subject, since there is a key to every camp and position, on which no previous instruction can absolutely enable an officer of ordinary abilities to seize; and the discovery of it depends on superior genius, which in its exercise is not reducible to positive rules. That Mr. Macdonald's own ideas, respecting this branch of the military art, are not altogether clear and distinct, is evident from the following definition of it which he gives; 'the former (Grand Tactics) would be

be demonstrated to be the movements of armies from their *base of operations*, or position of their magazines and covering fortresses, to advance on concentric *Lines of Operations*, to accomplish the object of the campaign.' What precise idea do the words *a position of magazines and covering fortresses* convey? What is exactly meant by concentric *Lines of operations?* Does Mr. M. wish us to suppose that the armies are to carry on their operations in the circumference of circles, or portions of them, or in curves having a common centre, or on right lines diverging from the same centre; or what does he mean? Were a chapter to be written on Grand Tactics with as little perspicuity as this definition exhibits, it could not convey much useful instruction.

Mr. Macdonald's introduction to this translation of the French Rules consists of 169 pages; affording, as we have said, much substantial matter, intermixed with no small portion that is less commendable, and with heterogenous subjects that have no immediate connection with these Regulations: such as the giving of salaries to the Irish catholic priests, the cultivation of waste lands, &c. &c. We have also been struck in the perusal of it by several errors, a few of which we shall take the liberty of pointing out, that he may have an opportunity of correcting them, if he should publish another edition of his book.

Page 1. we are told that the Romans made the double cutting sword of the Gauls, the Elephants of Pyrrhus, &c. subservient to their conquests: but the truth is that the sword, with which the Gauls fought, was not two edged, but, like the broad sword of the Highlanders, fit only for making a falling stroke, and at a certain distance. The Romans never used it: but the *gladius*, with which they combated in battle, was strong, short, two-edged, and sharp-pointed, equally adapted for cutting and stabbing, and was called the Spanish sword.

It is also asserted that, 'in the phalanx of the Macedonians, we discover the principle and groundwork of the celebrated three Roman lines.' The order of battle of the Romans, however, was completely different from that of the Macedonians, as is evident from the comparison which Polybius draws between them. A Roman soldier occupied twice as much space in front as a man in the phalanx, and was opposed to not fewer than ten pikes while it remained unbroken and entire. In the phalanx, the Macedonians stood in files, and were arranged sixteen deep. The Romans, on the other hand, did not stand in files; and if they had done so, they could not have made a proper use of their arms and armour. As we have formerly remarked, they had no even a word in their

their language to express *a file* of men. They were arranged checquer-wise, with the *Principes* opposite to the intervals of the *Hastati*, and the *Triarii* opposite to those of the *Principes*.

Mr. Macdonald's observation in the second page, that 'the system of Gustavus Adolphus, and of Nassau, approximated much, especially in depth of formation, to that of the Romans,' is also erroneous: for a *simplex acies* consisted of men drawn up only three deep, a *duplex acies* of two such lines, and a *triplex acies* of three. He may have been led into these mistakes by that wild and visionary French author *Folard*, who was ignorant of the Greek text, and has almost everywhere misrepresented Polybius's meaning.

At page 51, the writer calls this country a powerful monarchy, and Carthage a distracted republic: but the fact is that the government of Carthage was as monarchical in its form as that of our own island; it was a mixture of the three simple forms, monarchy, aristocracy, and democracy. We agree with him, however, in the observation that the present relative situation of Great Britain to France is widely different from that which Carthage bore to Rome during the second Punic war.

Mr. Macdonald does not steer a middle course in his composition, but seems equally a stranger to moderation in panegyric and forbearance in invective. His dedication to the Duke of York is full of coarse flattery; and his abuse of Bonaparte amounts to indecency. He is even led by his warmth into contradictions and absurdities; for in one place he allows that our enemy 'possesses talents that qualify him for making an able preceptor to the greatest of the fallen angels,' and in another he represents him 'as a poor creature, who is master only of half a dozen phrases and turns of expression, twirled and twisted into sentences.'

Among other extraneous matter, Col. Macdonald has introduced a long note relative to Mr. Pitt, which affords an additional sample of his talent at panegyric, but which at the same time conveys interesting traits of character. We shall quote some parts of it:

'The translator of these sheets had the honour of commanding a Battalion of Volunteers, under that distinguished ornament of human nature, and first of Statesmen, the late Mr. Pitt; and in that capacity, had the inexpressible felicity of enjoying the conversation and society of that wonderful man. With that astonishing grasp of intellect, and unequalled capacity of mind, that, as it were, intuitively, mastered every subject, a single perusal of the most abstruse work, not only enabled him to comprehend its contents, but to criticise it with an acumen and skill which might be supposed to be possessed only by *Professors* of the subject. The translator felt himself *rather*

at home, in conversing on the contents of our book of Tactics; but he found it always necessary to summon up all his recollection, to avoid being *caught at a fault*, by Mr Pitt, who had the work at his *finger-ends*. The French Tactics he had perused with attention, and, at dinner, at Walmer-Castle, where General Dundas, and other superior officers were present, he remarked that he thought the French Tactics very similar to our own. Had he been bred a Soldier, he would have been as celebrated a General as he was an eminent Statesmen, for he possessed in the highest degree, the three essential Military qualities, courage, coolness, and an unbounded comprehension. In numerous, and mixed companies, he was rather reserved, and though unaffectedly polite and attentive to all, directed his conversation to a few around him. His favourite number was eight or ten at table. Here he descended from the towering superiority of his nature, and with a fascinating affability, and a winning and dignified kindness, if not a simplicity of manners, entered into familiar conversation, displaying the vast endowments, the cultivated taste, and stores of polite literature, of a mind peculiarly his own. On the subject of Invasion, he spoke with a guarded caution; and his sentiments were rather *elicited* than *volunteered*. He deemed the attempt more possible, than probable, though in a public capacity, he supported other opinions, with a view of animating the Nation to make the requisite preparations for meeting the contest. *We* have been uniformly of opinion that the attempt will be made, and were making it out at Walmer-Castle, that it might be proved from the logbooks of the blockading squadrons, that near 3000 vessels of all descriptions had entered the opposite ports. Here Mr. Pitt became animated, and said, "as Colonel Macdonald desires there may be that number, we shall suppose it for argument's sake." He, then, evinced a knowlege of the doctrine of the Channel-Tides, that would have amazed the most experienced Pilot, and concluded by proving satisfactorily, that the stated number of boats to contain 150,000 men, could not be got out in less than *three* or *four* tides, during which period, ample time would be afforded, effectually to meet the attempt, if made.'—

'I shewed him the original of a small French Military Work which I was translating. He glanced it over, and turning to his amiable, and intelligent niece, said, "Lady Hester, here is a *Recipe* for beating the English." On which he read from the work, (I quote from memory, as the book remains among his papers) "*il faut toujours attaquer les Anglais à jeune, et quand ils ne sont pas remplis de Rosbif.*" The work is intitled, "*The Experienced Officer*," and the quotation is from the chapter on the subject of preparing for action. At our Regimental Mess, his urbanity and condescension inspired his Officers with an attachment bordering on enthusiasm. Good singing, where the subject was patriotic, particularly, he seemed to relish. It is well known that his *general Toast* there was, "The Land we live in, and those who do not like it, may leave it." Mathematics and calculation were two of his favourite studies, which he frequently applied to military movements. When the Battalion was to change front, by an Echellon-March, by having

ing the length of the Battalion as the *base*, and the same of course, on the new line, with the included angle of change, he would readily compare together the sides and angles of the *Triangle of Change*, and tell, very nearly, the ground any Company had to move over. To calculate mentally, is one of the rarest gifts of memory. General Don remarked at Walmer, that in some foreign country, roads were made for a certain sum per league, mentioning the rate in the coin of the place alluded to. Mr. Pitt placed his hand for a few seconds before his eyes, and said, that a yard of road made at the same rate, would cost so much money of this country, stating the exact sum to a fraction.'

G. 2.

Mr. Macdonald has also recently published a work on the subject of Telegraphs, to which we propose to attend in our next number, with some minuteness.

Glen.

ART. XIII. *Disquisitions on Population;* in which the Principles of the Essay on Population, by the Rev. F. R. Malthus, are examined and refuted. By Robert Acklom Ingram, B.D., Rector of Seagrave, in Leicestershire. 8vo. pp. 132. 3s. 6d. Hatchard. 1808.

WHAT a dire system is this of the philosopher of Hertford, which would discountenance early aspirations to connubial union, and strip of her glories the blooming young bride! Why these tributes to the daring innovator; why have critics, why have senators, why has public opinion, sanctioned his tenets, and complimented his ingenuity? Have not philosophers commended early wedlock, have not legislators held out encouragements to it, and does not divine writ itself even countenance it? This is in substance the proem of the tract before us. It does not appear, indeed, that the doctrines taught by Mr. Malthus are directly adverse to any of the thirty-nine articles, nor violate any of the barriers with which the church has encompassed her faith: but if the unwelcome creed does not so directly oppose revelation, the Rector of Seagrave is of opinion that it militates against natural religion; and he is pleased to think that it is unworthy of the divine benevolence to endow human beings with invincible propensities, and then to subject them at the summit of their vigour to such restraints as the new system imposes. He holds it to be unworthy of this divine attribute to prescribe so long a discipline of abstinence and mortification, and to allow of indulgence only when appetite begins to fail and desire has nearly ceased. The *sera Venus, inexhaustaque pubertas* of the sage historian, he must, we apprehend, regard as a barbarous or heathen usage, which the christian dispensation does not

countenance. The foresight, which the same system inculcates, he deems not less heterodox; because, if generally exercised, it would preclude the practice of Christian beneficence, and allow no opportunity of enforcing this branch of religious discipline. Alarmed at these consequences of the new Stoicism, he has come forth with all the zeal of orthodoxy, and all the ardour of a church militant, to anathematize its rigid injunctions and ungenial precepts; to advocate the cause of our natural desires; and to defend improvidence in the most solemn and sacred of human contracts.

We believe that some share of the criminality of giving publicity to the tenets of the East-India Professor of Political Economy belongs to us: but we can assure the worthy Rector of Seagrave, that we were unwilling converts to the system; and that, if he can convince us that we adopted it without reason, we shall with cheerfulness and gratitude retrace our steps, chaunt our palinodia, and make all the atonement in our power for the error into which we were involuntarily but very honestly led. To do him justice, we must say that, if remonstrances strongly urged against the behests of high heaven, and declamation on the attributes of the Almighty, would answer the purposes of argument, we should be without excuse if we did not abandon the chilling scheme of the Professor, and become exulting converts to the gallant opinions, and the fascinating disregard of the future, which are preached by the orthodox Rector: who gravely says that the sentiments of Mr. Malthus cause 'the religious mind to revolt at the apparent want of intelligence and contrivance in the author of the creation, in infusing a principle into the nature of man which it required the utmost exertion of human prudence and ingenuity to counteract; and if,' he adds, 'such sentiments are admitted, we must cease to regard benevolence as the predominant feature of the Almighty mind.' He also observes 'that in this country, where there is so much wealth, where so many are desirous of practising Christian charity, many young men regard the benevolence of their fellow Christians as a *happy* and *abundant* resource, in case of their own inability to support their increasing families, and are thereby induced to enter into early marriages.'

On this idea of pressing the divine benevolence to provide for the early gratification of these desires of our nature, the only doubt which we feel is whether the doctrines of the prophet of Mecca are not more systematic and consistent than those of our christian divine:—but, however willingly we may lend an ear to the welcome tenets of Mohammed and of Mr. Ingram, how shall we get over the stubborn calculations and

the invincible reasoning of the inexorable Professor, sanctioned as they are by the voice of experience; for have not wise and prudent people in all times, though ignorant of the principles, inculcated the lessons of the modern sage? Having interested our sympathies by his appeals, his complaints, and his declamation, let us see what Mr. Ingram will accomplish for us by his reasoning.

We must complain, *in limine*, of the worthy Rector's want of precision in stating his own views, and of his total want of fairness in setting forth those of Mr. Malthus. He throws away much of his strength and labour in refuting propositions which are not maintained by that philosopher, and which are neither parts nor consequences of his system; and having covered this system with reprobation, he proposes to beat down the foundations on which it rests, by projects which are either chimerical or wholly inefficient.

Even Mr. Ingram would impose some checks on early marriages: but he does not state precisely what they are, how far they are to extend, and how they are to operate: so that what it is which he concedes, and what it is which he disputes, we are left in a great degree to conjecture. He condemns the discouragements to early marriages, and protests against the restraints which Mr. Malthus invites societies to frame and enforce, in order to prevent them: but from not drawing the line between his own checks and those of Mr. Malthus, we are here, as in all the other parts of this tract, thrown on the wide sea, without rudder or compass.

The observations of this author, loose as they are, suggest to us an investigation which we would hope is not unworthy of attention. It will not be disputed that the feature of Mr. Malthus's system, or rather that consequence which he deduces from it,—and which prompts him to condemn early marriages, and to invite societies to frame restraints on them,—is that part of his doctrine against which our feelings most revolt. Let us see, then, whether this trait really belongs to his system, or necessarily follows from it. We admit the progressions, and all the force of the spring, of population; that nature can only supply a limited number of covers at her great table; and that the youthful pair have no right to indulge their desires, and then come to their endowed or their industrious neighbours, and demand a share of *their* good things for the subsistence of the fruit of their own union:—what we submit is, that the formation of the marriage tie may notwithstanding be left to the discretion of the parties, under the restraint and controul of prudence. If it be said that on this plan the population will excessively press on the limits of subsistence, that vast misery will follow, and

that a great waste of life will be the inevitable consequence, we would ask whether this consequence, howmuchsoever to be lamented, is, all circumstances considered, sufficient to overthrow the rule which we propose? As political economists, contemplating the most prosperous and flourishing state of society, we must contend for the necessity of population pressing on the limits of subsistence, in order to secure an adequate supply of labour, to generate the requisite stimuli to enterprize, and to call forth industry and ingenuity to their utmost degree. If we are told of the misery which will be occasioned by scanty and unwholesome food, and the want of the essential comforts of life, the reply is that it is the system of things that considerable good is not to be attained but at the expence of a proportion of evil. This, however, is ground on which, we are aware, we must proceed with caution. It is not in true philosophy, any more than in religion, to undervalue human life, and to lower the dignity of our nature; and we must abandon our argument as indefensible, unless it be maintainable that it furnishes the safest rule for practice, best unites public and private interest, and promotes the well-being of society at the least expence of misery.

The suggestion which we have been offering does not militate against the existence of what has been called a vitious population. We allow that this is a fact; and that China in the full sense, and Ireland in a qualified sense, are examples of it. As far as Mr. Malthus's directions and councils tend to prevent or to remedy this evil, we fully approve them:— but it will be said that, howsoever mere political philosophers may decide on this subject, theology, which sets so high a value on each rational soul, must condemn the doctrine. This matter we shall leave to be settled by the two divines: but the precautions of Mr. Malthus seem to be more conformable to the spirit of religion, than the greater licence for which the Rector of Seagrave contends, and for which we would argue, though on principles very different from those of Mr. Ingram: since we do not set up or defend our rule because we question Mr. Malthus's system, nor because we deny the consequences of it. We have also the misfortune to regard all the devices proposed in the tract before us, in order to prevent the pressure of population, as either puerile or chimerical; and while we grant that it will produce misery, we only maintain its eligibility and expediency on a fair calculation of the balance of good and evil. We do not, with the writer before us, think that marriages require either public or private encouragement; nor would we in any instance sanction the improvident contraction of them; we only presume to question whether any positive

legislative discouragements of them be either necessary or expedient, and merely propose to leave them very much as they stand at present, to the discretion of the parties. We are far, however, from thinking with the worthy Rector that persons may marry, relying on the supplies which may be derived from the vast fund of christian beneficence, or the provisions of the parochial code. Casualties and accidents will, in the best regulated polity, produce more demands than the scanty means of the fund in question will answer.—In what we have just laid down, we are not conscious that we materially depart from Mr. Malthus's views, for he only requires "that we should abstain from marriage till we are in a condition to support a family." *

Let us next take a view of some of the propositions which the Leicestershire divine most labours to refute.

Mr. Ingram asks his readers which are the countries where 'the wretchedness and sufferings of the miserable inhabitants are most deplorable.' He then answers that it is 'in those savage regions where the population is the thinnest.' Did Mr. Malthus ever controvert this position? Or can we find a line in his whole essay that is inconsistent with such a conclusion? He maintains on the contrary "that a great actual population is a grand desideratum." †

'Vice,' says Mr. Ingram, 'is calculated to overwhelm even a thinly inhabited community with a large portion of misery; virtue on the other hand might enable the same territory to maintain an abundant population with ease and happiness.'—Where does the *Essay on Population* call in question the acknowleged tendencies of virtue and vice? Because the author has shewn that a superabundant population occasions misery, is it to be inferred that no other causes of misery exist?

Mr. Ingram observes that

'If mankind, one with another, were in every country, and period of society, to continue to marry at the same age; if they enjoyed equal means of support, and were equally frugal in the use of them; if the average term of human existence continued the same, as also constitutional vigour, and the powers of generation; there is no doubt, but the population must continue to increase in a geometrical proportion. These, however, are suppositions, which are inconsistent with general experience, as well as the constitution of human nature,'

The ratio of the increase of population, where it is allowed its full spring, does not depend on reasoning:—the case of America,

* See Essay on Population, vol. ii. p. 337.
† Ibid. vol. ii. p. 346.

and

and the scriptural accounts of the peopling of the world, place the doctrine beyond all manner of doubt.

The author is next pleased to add that

'It is also absolutely impossible to assign any determinate ratio for the yearly average increase of the quantity of food, from a more and more extended, scientific, and elaborate agriculture. The more cultivators there are, the more rapidly is it likely to increase. And after the whole earth is cultivated nearly as a garden, there might still remain other resources for augmenting the quantity of subsistence. New articles of wholesome food might be discovered; plants indigenous in one country might be cultivated with advantage in another; more economical modes of preparing several articles of food might be acquired; all which, and many other profitable inventions, would afford ample scope for the exercise of human industry and ingenuity. And thus a population continually increasing for an indefinite period, though not with the rapidity of a geometrical progression, might be comfortably supported.'

Mr. Malthus's readers well know that he has most fully and ably, as well as impartially, considered all these schemes, given them their due weight, and proved that they in no degree affect the doctrines which he lays down, or the consequences which he has deduced from them. He shews that, let the means of subsistence be ever so much increased, population rapidly reaches its level, and the pressure on which he insists is renewed. Are we to understand Mr. Ingram as admitting the two proportions, and at the same time as denying the conclusion which has been drawn from them?

It is not with chimerical and inefficient plans and schemes alone that the author combats the Hertford Professor, but he deems it fair to wield against him suppositions as wild and extravagant as ever the heated brain of a visionary entertained:

'I have,' says he, 'that opinion of the perfection of the works of providence, even if his benevolent designs are impeded by that power of erring, which, in this state of trial, is permitted ro reside in the breast of man; that I think it not unlikely, according to the opinion of Dr. Jarrold, that the farther increase of population would be prevented without any great degree of misery and wretchedness, by a principle originating in the constitution of human nature. As, in the earlier ages of the world, it pleased God to extend the period of mortal existence to 900 or 1000 years, that the globe might be speedily replenished with inhabitants; so, in a fully peopled kingdom, the constitutions of individuals may be rendered less prolific Spare, though wholesome diet, and more constant exertion of the mind in procuring it, may produce this effect on the bodily frame without much concomitant suffering. Savages, in general, do not appear prolific.'

If early connubial union be so important, that the Creator may be expected to produce a revolution in the human frame in

order to favour it, may we not as well suppose that he would either enlarge this globe, or create new worlds in order to receive the superabundant population? Or why should we not hope that he would so alter our frames, as to render less food necessary to support life?

To all that is practicable in the schemes here suggested, and to all that is sober in the way of supposition, Mr. Malthus has allotted ample consideration in his essay. It would be a waste of our time farther to animadvert on a writer, who can place reliance on expectations so entirely destitute of foundation; and who is capable of opposing to the conclusions of Mr. Malthus, the measure of banishing luxury from the community, with those of stopping the distilleries and prohibiting the manufacture of hair-powder and starch!

It is thus that the Rector of Seagrave seeks to annihilate the credit of the Essay on Population; to banish it from the shelves of the learned; to force those elevated and honourable persons who so highly complimented it, to retract their praise; and to shame those critics who held it up to the world as a production which was an honour to the age, and which placed its author in the first rank of political philosophers! After having paid perhaps greater attention to Mr. Ingram, than many will think that he demanded, we must own that we retain our former opinion of the performance which has provoked so severe an attack on its author; and that we still regard it as a work in which principles of the highest importance are developed with singular ability, supported by masterly reasoning, and illustrated by a rich variety of interesting and well selected facts. We would joyfully quit the region to which we are confined by Mr. Malthus, for the more grateful clime to which Mr. Ingram invites us, did we not apprehend consequences: the one seems to be the arduous hill of virtue, the other the open region of pleasure; the one leads to a scene of security and repose, the other is subject to earthquakes, hurricanes, and storms; and though migrations from the former have sometimes proved fortunate, yet in the greater number of instances the adventurers suffer fatally for their temerity.

We find our labours in regard to the former opponents of Mr. Malthus sanctioned by Mr. Ingram, when he says that 'some answers have been produced; but they do not appear to have fully detected, or exposed with sufficient perspicuity, the fundamental errors, or established a more valid theory on the subject of population.' It is with concern that we rejoin, *mutato nomine de te fabula narratur.*

Jo.

Art.

ART. XIV. *The Interests of Agriculture and Commerce inseparable*, by William Lushington Esq. Agent for the Island of Grenada. 8vo. pp. 72. 2s. Lloyd. 1808.

THIS pamphlet is written in opposition to the arguments by which the landed interest endeavoured to continue the use of corn in the distilleries during the last year, and by which they will probably attempt to obtain its re-introduction in the present session of Parliament. The author supports his side of the question with considerable force and ingenuity: but, as he is avowedly attached to the West Indian interest, his readers will be disposed to make on that score a considerable deduction from the weight of his evidence;—an abatement unfortunately too often necessary in regard to productions which, like this tract, discuss points at issue between the different interests in our legislature. Mr. Lushington has combated several of the favourite opinions of the landed interest with considerable effect, and has no scruple in going the length of alarming them with the probable injury to themselves from a perseverance in these opinions: but he would have laboured more successfully, had he taken greater pains to convince them that not only a general benefit accrues to agriculture from the prosperity of trade, but that, even in the point at issue, it is the interest of the landholder to submit to a temporary suspension of the use of grain.

In an article of our last number*, we gave an intimation that, if the question rested merely between the two classes of barley-growers and sugar-planters, we should be disposed to take the part of the former, and to object to any interference with the consumption of their produce. We added that, if corn should be dear at the time of discussing the question in Parliament, it would no longer be a point at issue between the sugar-planters and barley-growers, but between the latter and the British public. Since those remarks were written, intelligence has arrived that America, from which some expectation of supply was entertained, has not only confirmed her Embargo but corroborated it with additional restriction:—Poland, which some of our countrymen were sanguine enough to regard as likely to enjoy an increased degree of freedom, for the sake of soothing popular discontents while the French force was occupied in Spain, is now more closely subjugated than ever;—and, which is of much more consequence than the prevention of import, our own crops of grain have proved so far inadequate, as to cause a rise of price which requires

* Bell on Distilleries.

the adoption of every just and prudent measure to check its farther progress.

Under the extraordinary circumstances, therefore, of obstructed import and insufficient supply at home, we are induced to believe that a temporary suspension of the use of grain in distilling may be a public benefit. Lest the advocates of the West Indian interest, however, should so far misinterpret our views as to apply them in support of a continued prohibition of grain, it is proper that we should explicitly premise our reasons for totally dissenting from that measure. In the first place, sugar-spirit, at least if made in Great Britain, is dearer than corn-spirit would be in ordinary times, and the difference is so much clear loss to the public; and in the next place, we are no advocates for permanent prohibitions of any kind. The investigation of political truth teaches the advantage of exemptions, but seldom, if ever, recommends exclusions; and we account it one of the greatest evils of protracted warfare, that the improvement of our home resources has been postponed for matters of more apparent urgency. Little do they understand the foundations of national strength, who prefer foreign conquest to domestic reform; and ill do they appreciate the power of Britain, who are perpetually urging an increase of our numerical force, without seeking to effect a more just re-partition of those public burthens by which that force is maintained. The great object of all financial legislation should be to give a free course to industry, without either bestowing bounties or imposing restrictions.

It is difficult to say whether the landed or the commercial interests have been most blameable in the transgression of this fundamental rule. Each appears to have been equally prepossessed with the magnificent profits of bounties and exclusive privileges; and never to have reflected that the preferences, so industriously coveted, were injurious to themselves. If, in combating the arguments of the merchants for the exclusive use of sugar in the distillery, we look into the laws on this subject, we find that the landholders have been beforehand with them; and that an act of parliament has provided for the exclusive use of grain, by burthening sugar with an extra duty when applied to distillation. Had we been fortunate enough to have had no law on the subject, we should not now have been called to discuss the policy or impolicy of a coercive measure; because the views which guide private traders, in the pursuit of their individual profit, would in this, as in all other instances, have given to national industry the direction most advantageous to the public. If the use of sugar or of corn, then, had been optional to the distiller, he would have been governed

in his choice by the plain and judicious consideration of their relative cheapness; and, although unconscious of the causes of national prosperity, he would have laboured more successfully in its promotion than the most eloquent advocate whom our colonial or agricultural interests can boast, in either branch of the legislature. The consequence of the restriction to corn is that, the buildings and machinery of the distillers being adapted to one process exclusively, a considerable degree of inconvenience is experienced whenever the public interests demand the substitution of sugar.

We have stated in the article of our last number already mentioned that, while we fully admitted the claims of the West India planters to relief, we were not disposed to agree with their advocates in the particular *mode* of relief which they demand. Our wish is to see them enjoy complete liberty, but no preferences. According to this principle, their claim to the distillery can rest only on the ground that, the prejudices of certain interests in the legislature being so strong as to prevent them from obtaining that liberty which is their due, they ask the distillery as a temporary aid. While we acknowlege that there is but too much truth in the alleged existence of these prejudices, we are averse from mixing a consideration of them with the present question, and prefer confining our views to the effect which it is likely to have on our countrymen at home. We shall offer, therefore, a few observations with reference to the situation of the barley-grower, the landholder, and the public at large, in the event of circumstances being such as may induce the Legislature to continue the suspension of grain.

1st. The barley-grower is indemnified, as Mr. Coke of Norfolk declared last year in the House of Commons, when barley obtains an average price of thirty-eight shillings a quarter. On looking back to the Gazette prices of grain since its use was prohibited in the distillery, we find that barley has averaged ten or fifteen per cent. (and sometimes more,) above this computation. It is clear, therefore, that the barley-grower has as yet been no sufferer; and the only question is whether he is likely to become a sufferer by a continuance of the suspension. As far as can be judged either from political circumstances abroad or from the nature of our supplies at home, we see not the most distant appearance that prices will fall so low as Mr. Coke's estimate: but, to prevent the possibility of injury to the barley-grower, a power should be lodged with the executive government, of resuming the use of barley if it should happen to fall to a moderate price. It is true that, in the event of the distillation from barley being resumed, prices would rise still higher than

than they are at present: but to argue in favour of such an enhancement would be to prefer the claims of a part of the community to the welfare of the whole; a mode of reasoning not only unworthy of the enlightened inquirer, but diametrically opposite, in its ultimate consequences, to the interests of agriculture itself.

2dly. As to the landholders, it is clear that they are not liable to suffer as long as the tenants do not receive injury; and the rents of barley-lands are not likely to fall, while barley is kept above thirty-eight shillings a quarter. We have heard it stated that a quantity of damaged barley of the last year is on hand, which is fit chiefly for distillation. If it can be shewn that it is not adapted for food, and that the distillers, when allowed to use it, can be prevented from making it a pretext for the use of sound barley, it is clearly our policy to appropriate it to the manufacture of spirits:—but, if the extent of damage be not so great as to prevent its use as food, it would be unwise, in this season of inadequate supply, to make any subtraction whatever from our means of subsistence.

To the body of landholders, who are by far the most opulent, and, where favourite prejudices do not interfere, are the most liberal class of our countrymen, we would earnestly recommend a consideration of the evidence given in the last year by the farmers of those districts in which the improved husbandry has been introduced. It appears from this evidence that these farmers have been at no loss to change their mode of culture, when an additional tax on malt suggested the substitution of oats or spring-wheat; and that they are not intimidated, like their less intelligent brethren, at the prospect of a suspension of barley-distillation. Why should these improvements advance so much more slowly in the southern than in the northern parts of the island? Would not an attention to the causes of such improvements, and an acceleration of their progress, raise rents much more effectually than a bounty on export? And is it not the effect of the latter to give only a nominal increase of income, while the increase of the former would be real?

3dly. In regard to the public, little doubt can be entertained that a moderate price of provisions (always understanding an indemnity to the grower,) is a great advantage, particularly in our mercantile competition with foreign nations. The enhancement of the price of labour, as well as of raw produce, is a very serious drawback on the success of our manufactures. The great cause of rise in both is the accumulation of taxes; but any compulsory regulation for the consumption of corn,

either

either at home or abroad, operates as a tax on public industry, and tends to disqualify us for a successful competition with our neighbours. Hence a loss to our manufacturers; and hence, by a pretty direct course, a loss to our agriculture, since the prosperity of agriculture is promoted not by foreign but by home consumers; and the falling off of the export trade of grain, when it does not proceed from decay of agriculture, is the present test of increasing population and wealth.

The inferences from our reasoning are, therefore, that the permanent prohibition of grain in the distilleries would be an unjust and impolitic measure; that the distillation of spirits from sugar in this country, being more expensive than from corn, is unadvisable on the score of national economy: but that a temporary suspension of the use of grain, while its price is so high as at present, is not liable to the hazard of injuring the grower, and is besides a very convenient resource to the public in the apprehension of a scarcity of corn.

Lo.

MONTHLY CATALOGUE,

For JANUARY, 1809.

RELIGIOUS.

Art. 15. *A Second Letter to a Barrister*, in Reply to the Second Part of his Hints to the Public and the Legislature, on the Nature and Effects of Evangelical Preaching. By Robert Hawker, D. D. Vicar of Charles, Plymouth. 8vo. 2s. 6d. Williams and Smith.

If we were to applaud Dr. Hawker for his calm persevering spirit, we could not extend the praise by adding that his argumentative powers are equal to his fortitude. He returns gaily to the attack, but the onset is feeble, and he does not force the enemy from his strong positions. Of the five charges which he makes on the Barrister, not one in our judgment succeeds. As far as he is personally concerned, he may repel the accusation of having employed abusive language: but others, particularly Mr. Styles, have not been equally abstemious on this score. As to the contempt of morality attributed to the Evangelical Preachers, it is not we conceive meant to be insinuated that they are themselves immoral, or that they design to encourage immorality in others: but that some of their expressions exhibit a degrading view of morality, and reflect on moral preachers*.

The third and fourth charges against the Barrister, for accusing the Evangelical Preachers of shrinking from the full investigation of their doctrines, and particularly of declining inquiry concerning the New Birth, are managed in a most unsatisfactory way; and no real explanation of the points in question takes place, unless we allow Dr. Hawker's curious question relative to the New Birth in the

---

* Even Dr. Hawker, p. 88, gives them the nickname of 'merit-mongers.'

note

note at p. 23, to be of this description; 'what, Sir! is there no difference between the verbs Μετανοεω *to repent*, and Γεννωμαι *to be born*?' What answer the Barrister will return, we know not: but in our apprehension not the smallest shade of difference can, by the keenest optics, be discerned in the meaning of these two verbs in the sense in which they are used in the N. T.; the one implying simply and the other metaphorically the same moral renovation. *The new birth* to which Our Saviour alludes, in his discourse with Nicodemus, is synonimous with the phrase employed by him in another place, "*becoming as little children*," *i. e.* returning to a state resembling the innocence of children; and both are of equal import with "*repentance unto salvation.*" If indeed repentance and regeneration do not mean the very same thing, Dr. H. should specify *wherein* they differ, or state the points which distinguish the man *who is new born* from the man *who sincerely repents*. On this head we have not an atom of investigation; and the observations here which are intended to serve as an answer to the Barrister, signify little more than that *the New Birth is the New Birth*:—a species of reasoning which the Ladies are ungallantly accused of appropriating to themselves.

If possible, the Dr. makes a worse figure in his reply to the fifth charge, concerning 'the Covenant without terms and conditions:' but here he quits the defensive plan to carry the war into the enemy's country, by demanding the articles of the Barrister's creed on a point foreign to the matters in debate. We must, however, protest against this measure. Subjects enough are in discussion, without pulling in *head and shoulders*, as the vulgar say, the controversy concerning the *Trinity*. On the plan of thus having recourse on all occasions to irrelevant matter, Dr. H. may write pamphlets of any number and magnitude, without settling a single point; and by this proceeding he may think to have the *last word*, but he will not have the word *that lasts longest*. It is a curious mode of reasoning with an adversary to tell him, (as at p. 42) 'I am convinced of the truth of my opinions because you disapprove them;' and if Dr. H. derives such complacent satisfaction from this circumstance, why does he endeavour to convince the Barrister?

Mo-y.

Art. 16. *Sermons on several Subjects.* By the Rev. H. B Wilson, M. A. Curate and Lecturer of St. Michael's, Bassishaw; Lecturer of the united Parishes of St. Anthony and St. John Baptist, and one of the Masters of Merchant-Taylors' School. 8vo. pp. 464. 10s. 6d. Boards. Rivingtons.

The style of these sermons is perspicuous and correct, rather than flowing and easy: the texts are well chosen; and the author does not aim to dazzle and astonish by a display of rhetorical skill, but, in a plain and even tenor of discourse, to convey instruction to his parishioners. We can, without flattery, congratulate him on a visible improvement in his later performances; which, in point of force and animation, are superior to those at the beginning of the volume, which are also first in the order of time.

Mr. Wilson is very zealous in his endeavours to refute the errors of the Roman Catholic, the Arian, the Socinian, and the Methodist churches: but he appears to adopt implicitly all those which eluded

the

the search of the reformers, or which, though they were discovered, the times and human prudence suffered them not to expose and discard. In consequence of such unlimited devotion to the decrees of the English protestant reformed church, as by law established, we are not surprized to find him on all occasions of doubt, and on every controverted point, guided and determined in the first place by the thirty-nine articles, and only in the second by the holy scriptures.

From the merits of that learned and respectable body of men, the English clergy, far be it from us to detract. We are disposed to allot to them all the praise that is due to their attachment to the interests of literature, to their patriotism, loyalty, religion, and virtue, and to the diligence with which they discharge their sacred functions: but we will presume to remind them that they are the clergy of a Protestant church; and that the liberty which they justly vindicate to themselves, of protesting against the errors of that communion from which they have separated, they cannot, without a flagrant violation of their own principles, do otherwise than grant to the clergy and laity of every other church. Is it not, then, a little surprizing that any member of this enlightened and respectable body should furiously assail the very ground and foundation, on which that whole building rests which he views with so much delight, and is so zealous to preserve in every respect unimpaired? In a note at p. 143, we find Mr. W. thus complaining: 'In how many instances do parishioners desert their minister, on the supposition that they preach false doctrine; *ignorantly* and *perversely affirming*, that in the concerns of their souls, no one can judge for them but themselves!' Does not this remark proceed on the assumption that it is *impossible* for the clergy of the church of England to preach false doctrine? If that idea be founded in truth, and the clergy of the church of England be infallible and impeccable, then doubtless their parishioners are wrong when they suppose that the minister does at any time preach false doctrine: but whence does the clergyman of the church of England derive that infallibility and impeccability? From the hand of the bishop? No; for the bishop was a protestant. Does he derive it from the thirty-nine articles? No; for they refer themselves to the word of God. Does he derive it from the scriptures? No; unless the clergy of the church of England claim that which was denied to the prince of the Apostles: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Gal. ii. 11. What other source, then, is left, whence the protestant clergy of the English reformed church can derive infallibility and impeccability, except the see of Rome;—and if this be the case, how can Mr. Wilson wonder, as he does p. 28, that 'Popery is insinuating itself among us?"

While we thus endeavour to shew that Mr. Wilson has here advanced a proposition that is untenable with Protestantism, it is with greater pleasure that we applaud his sedulous attention to the spiritual wants and emergencies of his parishioners, his apparent diligence in discharging the duties of his profession, and the ingenuousness with which he avows the convictions of his own mind.

Edw. Art.

charged to J. Man. jun.

Art. 17. *No False Alarm*: or a Sequel to *Religious Union*, &c.; being the Result of a parochial Visitation through the Archdeaconry of Bedford. By the Rev. R. Shepherd, D.D. Archdeacon of Bedford. 8vo. 1s. 6d. Maxwell and Wilson. 1808.

This sequel to a pamphlet formerly published by Dr. S. (see M. R. Vol. liii. N. S. p. 209,) is written with the best intention, and manifests, on the whole, a liberal spirit: but it surely is not very politic to irritate, by sarcasm and contemptuous epithets, those Dissenters whom the writer professes to be desirous of conciliating, and of uniting to the established church. The growth of Sectaries is certainly an evil, and their language respecting the beneficed clergy is often very indecorous: but it is not by returning "railing for railing" that the mischief will be rectified. It is not by contemptuous sneers at 'tub oratory,' at 'the illiterate drawlings in the meeting-house,' or at 'the wild conceits of self-ordained functionaries,' that Dissenters will be inclined to listen to any propositions of comprehension. Dr. S. does not seem to consider that, by allowing, as he freely grants, that the articles and liturgy stand in need of revision, he admits that Dissenters have some reason for their conduct: but, as he touches this subject with a trembling hand, and in very general terms, he affords no idea of the specific matters which require amendment. If, however, the alarm which he sounds be well founded, and the necessity of union be imperious in the present state of the empire, an application ought to be made to the bishops to order that revisal which Dr. S. recommends; and then, if Dissenters continue their schism, they may fairly be suspected of being *State Puritans*. The power of amendment rests not with Sectaries, but with those who complain of their increase.

Mo-y.

Art. 18. *A Letter on Toleration and the Establishment*: addressed to the Right Hon. Spencer Perceval. With some Remarks on his projected Bill. 8vo. pp 52. 1s. 6d. Rivingtons.

While we commend this writer's views of the importance of the establishment, and of the necessity of providing for the decent maintenance of its clergy, we cannot think, with him, that the security of the one or the comfort of the other requires any abridgment of the existing toleration of Dissentients. With the protection which the state affords to the established church, and with the learning and ample revenues of the clergy, ought they or their friends to entertain any serious apprehensions from the efforts of Methodistic teachers, who exist only on scanty subscriptions, and are merely tolerated as men "*pretending to holy orders?*" By the toleration act, it is true, these ministers of congregations of separatists obtain certain civil exemptions: but it is scarcely credible that any one is induced, merely by these exemptions, to become a minister. It is a mistake, moreover, to suppose that schism will be counteracted and suppressed by any restriction of religious liberty. The times are not favourable to such a measure, nor would the establishment be strengthened by it. Let that revisal of the liturgy and articles be made, which Dr. Shepherd and others recommend; let incumbents and curates do their duty in the parishes consigned to their care; and the interference of the legislature,

gislature, byabridging the present toleration, will not then be necessary to check the growth of schism. The success of Methodistic teachers cannot be attributed to the toleration which they have received from the law, but arises from very different causes;—from causes which some persons are unwilling fairly to investigate. Mo-y.

Art. 19. *A Letter to the Right Hon. Spencer Perceval, Chancellor of the Exchequer,* on a Subject connected with his Bill now under Discussion in Parliament, for improving the Situation of Stipendiary Curates. 8vo. pp 19. 1s. Hatchard.

Some good reasons are here adduced, to shew that the case of *perpetual curates,* as well as that of stipendiary curates, requires parliamentary consideration; since many of the former as well as of the latter have not, owing to the change of times, a competent stipend. The income of the perpetual curate having been long ago fixed, he has been continually suffering under a depreciation of money. Objections to his being relieved, and adequately remunerated, are answered by this letter-writer in a satisfactory manner. Do

POLITICS.

Art. 20. *Political Papers,* comprising the Correspondence of several distinguished Persons in the Years 1792, 1793, &c. with the Editor, the Rev. Christopher Wyvill, Chairman of the Late Committee of the Association of the County of York. Vols. V. and VI. 8vo. 14s. Boards. Johnson.

We have great satisfaction in announcing these additional volumes of a valuable publication. The communications which they embrace are not only in themselves interesting, but they rouse curiosity as containing the undisguised sentiments, on important subjects, of the most distinguished characters of the times. Among the names which figure in these volumes, we meet with those of Batley, Lindsey, Martin (James), Mason, Burgh, Milbank (Sir R.), Stanhope (Earl), Lofft, Duncombe, Priestley, Hollis, Towers, Constable, Bigge, Shore, Fenwick, Loyd, Smith (William), Francis, Erskine, Fawkes, Disney, Honeywood, Polhill, Millar (Professor), Milnes, Thanet (Earl), Wray (Sir Cecil,) Cartwright, Holland (Lord), Knox, Grafton (Duke of), Buchan (Earl of), Lansdowne (Marquis of), Fox (C. J.), and other respectable and steady friends of liberty.

The recorded opinions of so weighty a phalanx cannot fail to keep inquiry alive, and in a course of time to lead to desirable changes. We unfeignedly wish well to the object sought by the excellent editor, and his patriotic coadjutors: but we do not think that it was indifference to British rights, nor political apathy, that exclusively operated in preventing the public from uniting to promote it. Grounds existed, we think, for doubting whether some, if not all, of the plans proposed were the remedies which would meet our case. Let a plan at once safe and effectual be produced, and we shall not despair of its being at some time or other adopted: but we have no hesitation in stating our opinion that nothing of this character has been hitherto offered. We would not be supposed to

reflect

reflect on the intentions, nor to depreciate the services of those who have laboured in this cause; we fully admit the purity of their motives, and readily acknowlege their claims on the country: great advantages have already flowed from their exertions; and it is from persevering in the path in which they have led, that we thall finally attain what they so anxiously and laboriously sought, we mean the renovation of our invaluable political system. The collection, of which these volumes form a part, will guide the steps and animate the zeal of those who, in future, shall prefer integrity and patriotism to baseness and corruption.

We cannot attempt a detailed notice of the multifarious correspondence here published, nor even a selection of those *morceaux* which many of the letters would afford: but in the interesting communications between Mr. Wyvill and the late Mr. Fox, we meet with a remark from the former, eliciting a similar observation from the latter in reply, which we are tempted to quote.

In Mr. Wyvill's letter, dated December 5th 1799, he says;

'I am sorry for the dishonourable part lately acted by two of the greatest men produced by the French Revolution: I mean, Sieyes and Buonaparte. They might have been, and I hoped they would be, the Franklin and Washington of France. But to that glorious distinction, they have poorly preferred power; and their names will now be handed down to posterity, with the disgrace justly merited by usurpers. Their usurpation may be successful, indeed, both at home and abroad.

'Like Cromwell, they may make the powers of Europe tremble, and aggrandise their country; but, like him, they have violated every principle of liberty, retarded the peaceful settlement of their own nation, and injured freedom in every other. It more than ever confirms, however, the propriety of that course of conduct, which has been pursued by you, Sir, and the other friends of liberty and moderation in this country. I trust, that your endeavours, peacefully to restore our constitutional rights, will be successful at last. But whether they succeed or not, they will intitle you to the everlasting gratitude and reverence of your countrymen.'

Mr. Fox states in his answer;

'I think exactly as you do, with respect to the last revolution at Paris, except that, perhaps, I never had conceived so high an opinion of Sieyes, as you seem to have entertained. That a great General, like Buonaparte, should be inclined to military means of effecting a military government, is less to be wondered at than lamented; but he had, to be sure, a field of glory before him, such as no man ever had before; and by taking the common and beaten path of ambition, he has, as you observe, done much against the liberty of mankind, in every part of the world. But for Sieyes, there is no excuse.—The only good that could come from this event, so pernicious to the cause of general liberty, was peace; and that you see our ministers are determined to refuse.'

What does Mr. Wyvill — what would Mr. Fox — say to the present career of this arbiter of the continent?

Jo. Art.

Art. 21. *Memoir of the Mosquito Territory*, as respecting the voluntary Cession of it to the Crown of Great Britain: pointing out some of the many Advantages to be derived from the Occupation of that Country; more especially after our ill Success at Buenos-Ayres; as set forth in a Memorial presented to Lord Castlereagh, Secretary of State for the Colonies, &c. By John Wright, Esq, late Commander of His Majesty's Ship Swift, and Senior Officer of His Majesty's Naval Forces at Honduras and on the Mosquito Shore. 8vo. pp. 32. 1s. 6d. Hatchard. 1808.

Though circumstances, as unexpected as they have been welcome, have completely superseded the proposal stated in this pamphlet, they do not in any degree affect the value of the information which is here imparted; nor weaken the claims on government and on the public, to which the patriotic and well intended labours of the writer intitle him. Jo.

Art. 22. *Reflections on some Questions relative to the State of the Nation:* addressed to the Rev. Francis Randolph, D.D., occasioned by a Letter to the Duke of Bedford lately published by Dr. Randolph, and by some other recent Publications. By John Pern Tinney. 8vo. pp. 117. 3s. 6d. Cadell and Davies. 1808.

The political principles and measures of the Duke of Bedford and his friends, which found in Dr. Randolph an eloquent supporter, have not the good fortune to be approved by Mr. Tinney; who is enamoured of the men by whom and of the maxims by which our public affairs are at present directed. Widely as we differ from Mr. Tinney, we are persuaded that he is sincere in what he states, and he claims respect for his openness, manliness, and ability. As he professes an ardent attachment to our present ministers, we would recommend to their attention his observations relative to a powerful party, from which they receive very zealous support, and which some of them are supposed to countenance and patronize. It might be worth Mr. Percival's while, who is so tremblingly alive to the evils of popery, to consider this passage, which points to danger from another quarter:

'In England, about sixty years ago, a few individuals, who laid claim to a character of peculiar sanctity, began to act upon a principle of proselytism. At first they confined themselves to enjoin a stricter morality than the weakness of our nature will probably allow, and to impose upon every one the indispensible obligation of particular assent to all the prescribed articles of faith, to acquire any share in the advantages of their covenant of grace. They pretended to be bound as firmly as ourselves by the civil ordinances of our national church, and assumed no right to abrogate or to alter, by forced interpretation, those liberal rules of doctrine which she adopted at the time of her reformation. They preached often and loudly, with that sort of impassioned eloquence which takes hold of the imagination, and with that principle which alarms and perplexes the reason of ignorant and illiterate men.

'As the number of their converts encreased, they changed their doctrines and their policy. Whether they were at first impelled by personal vanity, or dangerous enthusiasm; by resentment to that en-

lightened clergy, which could not conform to their wild speculations; by greediness to acquire the appropriated emoluments of that clergy; or by ambition to regain the temporal power which similar enthusiasts enjoyed in this country in a former century, may be matter of disputation rather than of doubt. But it was not long before they deserted the church altogether. They abolished our liturgy, they scoffed at the sanctity of that succession of sacred orders which we think we derive by uninterrupted descent from the apostles themselves, and established a new ministry, and religious discipline, to propagate their new doctrines, of a character and tendency which future times may better estimate than ourselves. They held their conventicles in market places and in the fields. Like the Puritans, they substituted fanaticism for piety, credulity for faith, monkish learning for ornamental literature and useful science, enthusiastic rhapsody for sober devotion, and gloomy melancholy moroseness for the joyful hopes of rational religion. They laid claim to peculiar inspiration; they impiously made themselves the instruments of a miraculous agency; they assumed the sole power of dispensing the means of salvation; they condemned all, who were not their converts, to irremediable perdition; they made a conversion to their wild dogmata the only possible condition of the divine mercy; and that condition being performed, they reprobated the necessity of any one of the moral duties, and substituted in its place the all-sufficiency of grace.

'Restless in the activity of proselytism, they spread themselves in every city and in every village; they proclaimed something like impunity to crime, by declaring that the divine favour is not obtained by a strict observance of the duties of religion, and that the pardon of sins is the necessary result of that faith which they enjoined. It is not extraordinary that they obtained a multitude of converts, especially among the lower unenlightened classes of society. The novelty and affected simplicity of their manners and deportment, in this as in similar instances of former times, brought them crowds of hearers; and among those crowds some relished the extravagance of their doctrines; some thought them exceedingly convenient; some of fiery fancies were converted by their inflated eloquence; some became their disciples, in astonishment at the greatness of their pretensions, and in alarm at the bare possibility of their being founded in truth. By railing at the vices of the rich, they gratified the passions of the discontented and the avaricious; by withdrawing all honour from power and rank, and conferring it not upon virtue but upon pretended sanctity, they stimulated the prejudices of low minded levellers; by their railleries and contempt of literature and refinements of art, they acquired influence with the ignorant and the uninformed; and by the dominion which they assumed as well over the fortunes as the consciences of all their followers, ambition without merit, (which in our orderly institutions can never have advancement), being converted to them, had a hope of attaining to a share of that dominion. From these and from similar causes, their numbers have prodigiously increased, and may yet continue to increase.

'This numerous and increasing sect, with unalterable hatred and resentment to that hierarchy which we established to give a form and

consistency, and a political weight, to our reformed and rational religion, is organised with a fixed policy and a system of regular government, which render that hatred and resentment peculiarly formidable. Their whole body is subject to the observation and controul of ministers, endowed with political authority over their affairs, continually removed from one society to another, that the exercise of that authority might never relax by the gentler affections of friendship and gratitude; which, as human beings, they would gradually acquire by a prolonged association with other human beings. The authority by which these men rule their disciples is not thought less than that of Divine inspiration; the penalties and rewards which they ordain and dispense are no less than eternal glory or eternal condemnation. Every separate society is governed by a select number of elders, or the richest and most respectable of its members, under the controul of that temporary minister; and the whole is subject to the absolute direction of a very limited number of persons, who exercise their functions in the metropolis. Under such regimen, they naturally have been, and remain, subject to the controul and impulse of a few leading individuals, to whom the whole body of the sect look up as their spiritual fathers and guides. By a general conference, which meets every year in London, as a sort of parliament, and to which deputies are sent from all parts; and by an ever active correspondence among all the societies in the kingdom, the whole are held in a compact political union. Their funds are in so flourishing a condition, that they are already possessed of a considerable portion of the church patronage, the sort of property which they chiefly covet. They have their schools for children and for adults, regularly superintended and liberally endowed, in almost every parish. They are known to have acquired powerful influence in the Universities, and our other national seminaries of education, in the East India House, and even in the House of Commons: their converts are known to spare no expence and no labour, to object to no artifices and no means of fraudulent intrigue, to make new converts. The whole body, and every individual of it, is governed and actuated by a restless spirit of proselytism: they have all those means of operation which history has shewn to be most powerful for the producing of all sorts of revolutions completely matured, and daily increasing in power.'

Not less anxious than the author, to draw attention to the silent but alarming progress of this sect, our sentiments are too well known to require that we should state, that like him we wish to apply no other force to check it than that of 'reason and good sense.' Though we think that the danger to our establishment from this quarter infinitely outweighs any other to which it is exposed, we are far from recommending either pains or penalties, or disqualifications or persecution, whether positive or negative. Let them still retain their weight in Parliament, let them carve out the patronage of India, let them have their conferences and their religious Freemasonry, and the gracious smiles of the author of the Curate's Bill: but place not within their reach the horrors of persecution, nor the

distinctions of civil stigmas; let the friends of religion, science, and decorum only be true to themselves and their cause, and we shall have no ground to dread the subversions here anticipated.

Jo.

Art. 23. *Public Spirit.* 8vo. pp. 104. 3s. Asperne. 1808.

This writer is a zealous defender of the system and public measures of the present administration: but his approbation of them and their proceedings is not unqualified. Speaking both of ministers and opposition, he justly observes with respect to late debates in Parliament;

'In every discussion, the least part of the time of the house has been occupied with the real business brought forward. Arguments have been drawn much less from the merits and demerits of the measures themselves, than from the merits and demerits of the opposing orators. Parliament has been entreated to adopt or reject measures, because such and such men had adopted or rejected them. Thus, almost every speech has diverged into personalities; and the nation, while listening for information respecting the projects of the enemy, and our means of resistance, has been disgusted to hear details of criminations and exculpations of the past transactions of public men, involving no responsibility, and in which it has in vain tried to seek excusable motives for dwelling on or for divulging them. The nation has only learnt, that, in the heat of debate, one member, whose talents had stood very high, was now to be rated very low, whilst some other member was raised into notice in a contrary proportion; or that two contending orators drew comparisons between themselves, each complacently in his own favor!'

'To descend to circumstances of another description, it is curious to remark, too, the changes in habits which have taken place. For instance, we may perceive one man, who, when acting with Mr. Pitt, was classed as the most subtle reasoner in the house, now condescend to be known as a sporter of witticisms. In proposing a measure, the most important, and of the nicest bearings, which ever occupied attention, his whole speech was studied to entrap laughter, being composed of a tissue of jests and pleasantries, to obtain which, he was not ashamed to show that he had consulted even the facetious Mr. Miller. Another member, who formerly kept within the bounds prescribed to him by Mr. Fox, now thinks himself entitled to constant attention, because he can stand on the floor, with confidence, and declare, that he believes nothing which he hears, and that he has opinions different from every one else; although his own opinions may be unsanctioned but in his breast, and his beliefs may rest in his own bold assertions.'

The great events and signal atchievements, which now forcibly attract the anxious attention of all just and generous minds, in every country to the western extremity of Europe, so materially affect the question of peace and war, as to deprive of interest all discussions relating to it, previously to the decision of the present struggle.

Jo.

NOVELS.

NOVELS.

Art. 24. *The Castle of Roviego;* or Retribution. A Romance. By Mary Pickar. 12mo. 4 Vols. Booth.

On endeavouring to retrace the impressions made on us by the perusal of these volumes, nothing seems to strike us more forcibly than the confusion which we experienced from the intricacies in the building of this old Castle. We are therefore led to suggest that, in cases like the present, it might perhaps add to the interest or at least facilitate the comprehension of the story, if the writer would subjoin an architectural plan. *O.*

Art. 25. *William De Monfort;* or the Sicilian Heiresses. By Agnes Musgrave. 12mo. 3 Vols. Richards.

If a ground-plan was necessary to the preceding work, the present stands as much in need of a genealogical table. *O.*

Art. 26. *The Private History of the Court of England.* 2 Vols. 12mo. 12s. Boards. Crosby and Co. 1808.

Those who attend to the lighter productions of the press cannot fail to have observed the mischievous taste for libels on individuals, which has for a long time prevailed; gratifying at once the too general love of indiscriminate detraction, and the vulgar thirst after fashionable anecdote, by the mixture of a small portion of truth with a great share of falsehood and malignity. When any publication of this nature shall acquire some degree of consideration by the ability with which it may be executed, we may perhaps feel it so be our duty to counteract its poison by a severe exposure;—in the mean time, we are glad to be relieved from so irksome a task by the ignorance and dullness which, in every instance that has fallen beneath our notice, have fortunately deprived these ill-designed works of their pernicious tendency.—On this principle, the clumsy fiction before us may be safely left to itself. *Den.*

POETRY.

Art. 27. *Pathetic Tales, Poems,* &c., by J. B. Fisher, Author of The Hermitage, Mort Castle, &c. &c. 12mo. pp. 155. 4s. Boards. Longman and Co. 1808.

Some of these poems are not destitute of imagination, but the author shews equal good sense and self-knowlege when he anticipates the censure to which his style is liable, and fairly promises that he will endeavour to improve it:

> 'If you should blame my style, I'll try to mend,
> And deem reproof the censure of a friend.'

Criticism may be useful, where its value is so justly appreciated, and we had accordingly intended to lay before Mr. Fisher a list of inaccuracies that might as well be avoided in his future works: but we really have not leisure for the task; and we hope that his skill in composition, increasing with practice, will supersede the necessity for it. One poem in this collection, which is intitled 'an Elegy on returning from the funeral of Mr. Fox,' and is said to be 'a

present from a friend unknown,' though extremely unequal, and occasionally bordering on vulgarity, contains some good thoughts well expressed:

'In forms of fire, stamp'd on my heart and brain,
This day's funereal pomp shall still remain;
Still I'll repeat—"Fate gave me once to see
"Malice herself, to virtue bend the knee,
"Yes! Fox was mourn'd, as Fox deserv'd to be."—
The Sovereign's power enjoin'd no public shew;
The *pomp* was public, for the *grief* was so!
No courtier here display'd his gilded wand,
And mourn'd, obsequious, at his king's command;
No pension'd hireling shewed his careless face,
To please his Patron, and preserve his place.
Here throng'd, with swelling hearts, and streaming eyes,
The Good, the Great, the Learned, and the Wise,
Here met to grieve, firm faith, and love sincere,
And patriot worth sustain'd the kindred bier:
Here Britain sighed o'er many a ruin'd plan,
Friends o'er the Friend, and nature o'er the Man.

'Nor did the nobler ranks all tears engross;
A general anguish spoke a general loss.
As mov'd with measur'd pace the pomp along,
How reverent grief to statues turn'd the throng!
No smile of vacant pleasure shock'd the eye,
No sound the ear, unless a stifled sigh.
The mourners past, alone mark'd out to view
By weeds of black: the crowd were mourners too;
And though nor flowing scarves, nor sable dress
Declar'd by outward signs the mind's distress,
They wore, what grief of heart more surely speaks,
Swoll'n eyes, dejected looks, and bloodless cheeks.
It seem'd, as slowly swung the passing bell,
On each full heart the solemn chimings fell:'—
'To meet his corse ye kindred shades, arise,
Shades of the good, the glorious, and the wise,
For he was glorious, wise, and good, like you!
Give place, ye kings, and pay him reverence due!
Nor plead superior power, nor loftier birth;
His deeds are greatness, and HE ranks from worth.'

"That strain I heard was of a higher mood!"—and the most lamentable circumstance in the history of Mr. Fox—the interruption of his designs for the public good by his untimely death—is represented by a just and affecting image:

'There *History* droops, absorb'd in speechless grief,
Blotting with idle tears the unfinished leaf,
And trampling in the dust those useless boughs
Of bays, she gathered to adorn his brows.'

Den. Art.

Art. 28. *The Pastoral Care*. A Didactic Poem. In Three Parts. Addressed to the Junior Clergy. Crown 8vo. pp. 174. *Twelve Shillings*, Boards. Hatchard. 1808.

We suppose that the author of this performance is himself one of those for whose use he states it to be principally designed; and he seems to be animated with all that enthusiasm which is natural to a young man, who has lately entered from choice on the sacred functions of the priesthood. He appears fully persuaded that a good country-clergyman is "the noblest Work of God;" and we have no desire to attempt to disturb him in his conviction. As for the work itself, though we cannot say that religious inspiration has in the present instance greatly aided the efforts of the Muse, we are of opinion that the precepts which it contains are such as it would be well if a larger proportion of the holy order would adopt for the rule of their practice; and we are happy to add that it evinces some proofs of a liberality of sentiment, which is too frequently supposed to be at variance with the profession of *pure orthodox* faith.

We shall not stop to dwell on the many 'errors and imperfections' of style that are observable in every page; hoping for his own sake that the pious author lays no great stress on the *poetical* merits of his work for its passport to general notice: but, as a fair specimen of its usual tenor, we select a few lines from the Panegyric on Howard, which seems to be a versification of Mr. Burke's celebrated speech on the same subject:

'Hail! thou, whose labours have curtail'd thy span,
Hail! more than patriot,—general friend of man;
Whose love, not narrowly confined to place,
Embraced the world,—and yearned towards thy race.
Who—not in breasts, in cabinets to pry,
(No loitering wanderer, and no licensed spy,)
Not to mark nature in each changeful grace,
Her living lakes,—her blooming landscapes trace;
Not your proud piles to scan,—Greece, Egypt, Rome;
The fane, the pyramid, the swelling dome:
—But down infection's dismal depths to dive,
Where wept captivity—inhumed alive;
To shed a beam on mansions of distress,
To cheer the lonely, the forsaken bless:
A holy strife with cruelty to wage;
To take depression's altitude and gage:
—To fill the outlines of THIS glorious plan,
Didst circumnavigate the world of man.
Hail to thee, sainted, venerated shade!
If here thou hover'st where thy bones are laid;
These swampy scenes will to the moral view,
Charmed by thy smile, assume a lovelier hue;
Soft to its beach the ripling Euxine flows;
And Cherson's wildness blossoms as the rose.'

We will farther add the description of a Country Sunday, leaving our readers to judge between this poet and Mr. Grahame:

'Mute are all harsher sounds upon the earth,
The clang of labour—the wild notes of mirth;

Soft murmurs wake alone the hallowed morn,
As the faint echoes of the distant horn;
Soft as the sheep bell, tinkling from the steep,
Soft as the streamlet that persuades to sleep.

'This is the day of rest:—the school-boy rests,
Whose decent pride his sabbath-suit invests:
Who loves to leave his weekly task, and bear
The gold-clasp'd Bible to the house of prayer.
The labourer hails the respite from his toil,
His spade flung loosely on the new-turned soil;
Forth from the town the sons of commerce stray
To scent the morning of reflection's day:
While artists pause, to view their skill bestowed
The slave of nature,—of the work of God.
All, all repose but thou:—'tis thine to run
A ceaseless course, unwearied as the sun;
Thine, lik that orb, all-cheering and all bright,
To pour around thee streams of life and light.'

The engravings which accompany this handsome little volume are well executed, and present very graceful varieties of the clerical figure. Nevertheless, on looking at the price marked on the book, and comparing it with the use for which it is said in the title-page to be designed, we might suppose that the one which we have seen is a presentation copy, or one out of two or three dozen *extras* printed off for the use of Dignitaries; since we fear that very few of the junior clergy can afford to purchase the Instruction here provided for them at so expensive a rate.

Mo.y.

Art. 29. *The Burniad*; an Epistle to a Lady, in the Manner of Burns. With Poetic Miscellanies, original and imitative. By John Henry Kenney. Crown 8vo. pp. 143. 4s. 6d. Boards. Vernor and Co. 1808.

The style of Burns is very successfully imitated in the leading poem of this collection; though some slight inaccuracies in the Scotticism of its language prepared us for the information that its author, instead of being a countryman of the Ayrshire bard, 'was born a Connaught Paddy.' The circumstance that gave occasion to the poem certainly required an acknowlegement on the part of Burns:—a young lady, who had borrowed his works, wrote on the back of his portrait, "I wish this was my property." With reference to this wish, the poet is made to exclaim with pride and enthusiasm:

'Ye ca'd me, lass? or what's the same,
Ye *wish'd* for me, an' here I am;
Frae aff *Benlomon'* just I cam,'
Wi' rattlin' glee,
To throw me, blest beneath the beam
O' *Kitty*'s ee!
An' did ye truly *wish me thine*?
Fly down frae Heaven, ye tunefu' Nine!

Come,

Come, chime a lilt o' verse sae fine,
That *Kate* shall say
We've drown'd *John-Barleycorn* in *wine*
This mónie a day.'

We think that the following stanzas are very much in character:

'Of a' the griefs my heart maun bear,
(An,' och! 'tis prest wi' monie a care)
There's naething gars it half sae sair,
In a' life's range,
As that the lovely-blooming Fair
Should ever change!

'Their virtues, youth, an' beauty whiles,
Their native innocence, an' smiles,
Their artless——an' sweet *artfu' wiles*,
Sin' the warl's birth,
Make, (spight o' a' its cares an' toils)
A Heaven o' earth!

'Och! wicked *Time!* then sure thou'rt curst,
An' of Man's monie foes the warst;
Of a' Heaven's favourite works, the *first*,
To be sae bauld?—
I ferlie how, vile carle! ye durst
Make *young* Maids *auld*?'

The remaining poems are not, in our opinion, so fortunate as these imitations; those of Ossian, in which "Aurora's steeds" and "the fiery eyed Phœbus" are celebrated, are not quite in unison with the productions of which they aim at a resemblance.

Den.

MEDICAL, &c.

Art. 30. *A Letter containing some Observations on Fractures of the lower Limbs*: to which is added, an Account of a Contrivance to administer Cleanliness and Comfort to the Bed-ridden, or Persons confined to Bed by Age, Accident, Sickness, or any other Infirmity; with explanatory Plates. By Sir James Earle, F.R.S. &c. 8vo. 3s. 6d. sewed. Johnson, &c. 1807.

Sir James Earle remarks on the advantages which are derived from the practice introduced by Mr. Pott, in fractures of the lower extremities, of keeping the muscles in a state of relaxation: which, he conceives, may be still farther improved. Instead of the limb being placed on its outside, in fractures of the thigh, he advises that the patient should be laid on the back, and that the leg be made to rest exactly on the heel; while the muscles are brought into the proper state of relaxation, by having the knee bent, and propped up at a suitable angle.

For the contrivance mentioned in the title-page, we are indebted to Mr. Henry Earle, the author's son; which will be best described in his own words:

'The contrivance consists in a double bed; the upper one has an opening in the sacking, in a suitable place, and of a proper size, to which

which a thin mattress, blanket, and sheet, are made to correspond, with a similar aperture: this, by a very simple piece of mechanism, may be elevated to a sufficient height for the nurse to introduce a proper receptacle between that and the fixed bed. The patient being relieved, the bed is gently let down again upon the under one, a thin cushion being placed on the under bed to fill up the opening and make the upper bed level.'

An useful addition was afterward made, consisting of a cross bar passing over the patient from the head to the foot of the bed; which, like the frame itself, can be gradually raised up, so as to afford a fixed point, by which either the whole body of the patient or any of his limbs may be elevated, with less trouble and more safety than by manual assistance. **Bos.**

Art. 31. *Observations on Emphysema*; or the Disease which arises from an Effusion of Air into the Cavity of the Thorax, or subcutaneous cellular Membrane. By Alex. Halliday, M. D. &c. 8vo. pp. 168. 5s. Boards. Longman and Co. 1807.

We are informed that this tract is little more than a translation of the author's inaugural dissertation, which he published in Edinburgh on his graduation. It must certainly be considered as far superior to the generality of works of this description; and it is not indeed without value as given to the world in its present form. Although emphysema be not a frequent disease, it occasionally happens, and is productive of great distress to the patient, as well as some embarrassment to the practitioner. With laudable diligence, Dr. Halliday has collected together a considerable body of facts and opinions on the subject, and has placed them in a connected form, so that we may easily obtain a complete view of all that has been written concerning it.

Dr. H. begins by explaining the condition of the respiratory organs in the different states of expiration and inspiration, and shews what changes will be induced when the thorax is affected with emphysema. He then presents us with a collection of some of the most important cases of this disease that are recorded, principally extracted from the different periodical works of France and England; to which are added some original cases supplied by Dr. Monro, Mr. Wardrop, and Dr. Hamilton. The last is very valuable, as it furnishes an instance of the disease being generated by the rupture of a vomica in the lungs. It occurred in the Edinburgh infirmary, and terminated fatally: an opening was made into the thorax, but not until the patient was in such a state as to afford little hope of any benefit being derived from the operation.

In giving directions for the treatment of emphysema, the author discusses at some length the propriety of evacuating the air which may be contained in the cavity of the abdomen, by an external opening into it. This practice appears to have been first suggested by Dr. Monro, although the merit of the invention was claimed by Mr. Hewson, and has been lately ascribed to M. Littre. Dr. Halliday examines, with some minuteness, the effects that are produced by making an opening into the thorax; and he particularly refers to the experiments

experiments that were performed by Houston, Bremond, Van Swieten, and others, for the purpose of determining this point. His conclusion seems to be a fair inference from the facts:

'In every case of Emphysema, then, where there is great oppression of breathing and much anxiety, I would recommend the performing of the paracentesis; it is attended with little or no danger, and is the only remedy which can give certain or permanent relief. But it is an operation which ought not to be performed in a rash or unguarded manner.' **Bos.**

Art. 32. *Practical Observations on the Radix Rhataniæ*, or Rhatany Root of Peru. By Richard Reece, M.D. &c. 8vo. 2s. Longman and Co. 1808.

It is here stated that this root has been imported by Portuguese merchants, for the purpose of improving the colour and flavour of Port wine; and that a cargo of it having been accidentally brought to London, its sensible qualities induced Dr. Reece to conjecture that it might be a valuable addition to the Materia Medica. We are also told that it possesses, in a considerable degree, both astringency and aroma, while it is almost without bitterness, or any other unpleasant taste; that its effects on the stomach and bowels are highly grateful; and that it has been found to agree in some cases in which the Peruvian bark could not be taken. The author indeed concludes that it is much superior to that celebrated drug; and he adduces the following considerations in support of his opinion:

'1. That from its more grateful nature and pleasant taste, it can be administered to patients who cannot, from particular dislike or other circumstances, take the Peruvian bark.

'2. That from its possession of more active principles, its powers exceed those of the bark in a high degree, and accomplish cures where the bark, previously used, has failed. And

'3. That its administration is not attended with those unpleasant symptoms that often accompany the bark, in affecting the stomach and bowels, and which occasion it either to lay upon it as a heavy load, or to produce irritation, looseness, and gripes, thus defeating the very intention of its exhibition.'

Without pretending to speak so fully and decisively as the author, we do not hesitate to say that the Rhatany root deserves a trial; and, as an additional argument in its favor, we may add that its cheapness renders it peculiarly proper for public charities. **Bos.**

Art. 33. *Cases and Observations on Lithotomy*; including Hints for the more ready and safe Performance of the Operation. (With an Engraving.) To which are added, Observations on the Chimney-sweeper's Cancer, and other miscellaneous remarks. By W. Simmons, Surgeon. 8vo. 1s 6d. Vernor and Hood. 1808.

This pamphlet may deserve perusal, as containing some remarks founded on the experience of a man of observation, engaged in extensive practice; yet it will probably be thought that they are scarcely of sufficient importance to have been made the subject of a separate publication. The cases of lithotomy are four. The first is that of a patient on whom the operation had been performed five years before

fore for the same complaint, and in which the second operation terminated fatally, owing to the bladder being in a diseased state. Nothing remarkable occurs in the second and third cases, and they are introduced only for the purpose of illustrating the effects of the smoky atmosphere of a large town, in retarding the healing of wounds. In the fourth case, the bladder seems to have contracted round the stone, very much as the uterus occasionally does on its contents, and to have opposed a considerable obstacle to its extraction.

The case of chimney-sweeper's cancer is detailed principally for the purpose of shewing the effects of the arsenical solution in alleviating the pain of the disease in its latter stage, when there is no longer any prospect of curing it. Mr. Simmons takes occasion also to mention the benefit which he has experienced from the application of the *argentum nitratum*, in the inveterate ulcer of the *ala nasi*. Bos.

MISCELLANEOUS.

Art. 34. *Hints to the Bearers of Walking sticks and Umbrellas.* Illustrated by six Engravings. 8vo. pp. 32. 2s. 6d. Murray. 1808.

Imagine not, gentle reader, that these hints are to be classed with Swift's Meditations on a Broom-stick: but allow this writer and designer to enjoy his laugh, since it is not without its utility. Gentlemen and ladies certainly require to be drilled into the proper mode of carrying sticks and umbrellas in crowded streets; and many accidents happen from aukwardness in this respect. The engravings which illustrate the pamphlet are humorous illustrations of this remark, and cannot be inspected without a smile. If the letter-press possesses not so much spirit and *vis comica* as the etchings, it is by no means destitute of such qualities. The author exhibits the numerous encroachers on the public right of way by the improper use of sticks, under the denominations of 1. the Fencer; 2. the Twirler; 3. the Arguer; 4. the Trailer; 5. the Parthian; 6. the Unicorn; 7. the Turnstile; while umbrella-bearers are classed under the characteristic names of 1. Shield-bearers; 2 Sky strikers; 3. Mud-scoopers; 4. Inverters.

The awkward-squad of walkers may derive benefit from taking a half crown lesson from Solomon Supplejack, as the author styles himself. Mon.

Art. 35. *The New Boethius*; or, Of the Consolation of Christianity. 8vo. pp. 214. 5s. Boards. Mawman. 1806.

The work of the estimable Roman, whose name this volume adopts, contains many just and valuable reflections, blended with mysticism and error; and its present attraction is unquestionably owing less to its own excellence, than to the circumstances in which it was penned, and to the character of its author.

However great was the merit of Boethius, if we take into our consideration the time in which he lived, we shall not be thought to rate very highly the claims of his imitator, if we admit that he equals his original; a praise to which he is at least intitled.

The nature and design of the present volume may be collected from the following passage, which occurs in the short account which the author gives of the antient christian philosopher;

'Bo-

'Boethius had experienced, as in his work he informs us, a long and uninterrupted series of prosperity; on his sudden fall from the summit of human happiness to the lowest pitch of adversity, in the resources of an excellent mind he sought his consolation: and during his confinement, wrote his treatise on the CONSOLATION OF PHILOSOPHY. The work is comprised in five books, written in prose and verse; and the latter in varied metre, which agreeably diversifies the composition. A sixth book, it is supposed, he intended to have added; concerning that eternal life of happiness, which awaits the virtuous in another and a better state than this, and the variety of sufferings and afflictions through which the primitive christians made their way to it: forming an inexhaustible fund of consolation under the stroke of adversity of whatever kind, and in every degree. And the supposition is supported by several allusions to such a design, interspersed in the work he hath left us.

'But the axe of the executioner interposed: and death compelled him to lay down his pen, and leave this his last literary labour unfinished. He was beheaded in prison in the year 525: and his tomb is shewn in Pavia, the ancient Ticinum, with the following inscription;

'*Mæonia & Latia lingua clarissimus, et qui*
Consul eram, hic nunc missus in exilium.
Et quid Mors rapuit? Probitas me vexit ad auras,
Et nunc Fama viget maxima, vivit Opus.

'Famed in the languages of Greece and Rome,
A Consul once, here I an Exile come.
And what did Death of ill or horror bring?
It gave the soaring soul an angel's wing,
Gave to Fame's silver tongue my deathless fame to sing.

'What the christian philosopher intended, and the tyrant's mandate obliged him to leave unfinished, the author, far as his slender abilities permitted, has in the following pages endeavoured to supply.'

In this volume, a novice is represented as disconsolate from the failure of all his attempts to realize happiness; in which situation he is successively addressed by Common Sense, the Stoic Philosophy, Pleasure, and the Philosophy of the day. At length he has the good fortune to fall into the hands of a more effective instructress. We are told that

'While absorbed in a train of thought, a tall majestic person presented herself to me. She appeared of more than mortal mien; and as she approached me in slow and solemn step,

"*Incessu patuit Dea.*"

'A snow-white veil she wore, which half concealed her modest charms: complacency smiled in her countenance, and contemplation raised her eye, as soaring above all sublunary objects, in holy reverence to heaven. She held in her hand a scroll, on which was written, THE BOOK OF TRUTH. The title caught my eye; and observing curiosity strongly characterized in it, she thus addressed me: Young man, you seem to look with an enquiring eye on this book.

The title, replied I, doth indeed greatly interest me; and your appearance, in the present dissatisfaction of mind my doubts have created, induces me to ask why I am not as happy as the cheerful birds, and frisking quadrupeds, around me. My enjoyments are imperfect; and I feel wants that I cannot supply. Because, replied she, regarding me with a smile of serenity, you have forfeited your happiness; and they have preserved theirs. The Author of Nature committed to you a much greater trust, than was received by them; and you have proved unfaithful. Your intimations, said I, seem to mock at reason, and affect a higher flight. If, however, they be founded, I will allow them better shaped to solve my doubts, than all the vain surmises of philosophy have yet taught me. Do not, answered she, disparage the name of philosophy. According to the true import of the word, I honour it; which, if I understand the term aright, is the love of wisdom. It is a name of the highest honour; but, having been abused to many bad purposes, is much soiled in wearing. And therefore, answered I, waving the name, according to your ideas of it, from your lips I will be contented to hear explained the thing. The love of wisdom, replied she, is the love of truth; and, as the title of this volume declares, that subject forms its sole contents. It teaches happiness, and the road that leads to it; and the book that teaches happiness, that, and that only, is the book of truth. It came from heaven, not as the statue of the Ephesian goddess fell from Jupiter: it is the record of a divine Person, who, by an act of unexampled love, opened to mankind the way to happiness; and Himself came down from heaven to direct them in it. This is, in brief, the contents of the book, and the substance of my philosophy.

'Taught caution by the specious professions of those philosophic guides, who had already so largely promised, and so imperfectly performed, and my despondency increased in proportion to my disappointments, instead of reposing with implicit confidence on this promised anchor of hope, I could not help betraying an air of diffidence; and smilingly asked, whether it were not merely a book, instead of a statue; and whether the cœlestial origin of both did not stand on equal ground. With a degree of austerity, she fixed her eyes on me, then impressing kisses on the scroll, raised it to heaven, as if intreating pardon to me for my inconsiderate reflection. The singularity of her action and expression at that moment, a little embarrassed me; and in a more submissive and humbled tone, I inquired her name; and from what fountain of philosophy she drew those wondrous stores of knowledge, of which, with so much confidence, she had boasted.

'Of eye contemplative, and aspect staid,
Benignly thus replied the heavenly maid:
I boast no knowledge of the laws, that tie
The hidden soul of this world's harmony.
My eye with philosophic pride explores
No hidden springs of nature's mystic stores.
Far from these scenes I wing my bolder flight,

Rapt

Rapt into visions of eternal light.
To guide the wanderer, and to lead the blind,
In happier spheres to re-instate mankind:
Thither my teaching tends, and that my aim:
Man is my care, RELIGION is my name.
'In the bright radiance of my virgin zone
Fond Hope erects his adamantine throne;
The cherub Hope, that smooths the gathering frown
Of care, and makes even future joys our own.
I strew this world with pleasantness and peace;
And give a better, when these blessings cease.
I purge, 'midst real ills, and seeming good,
Those sadly felt, and this misunderstood,
While all is darkness, diffidence, and doubt,
And one chimæra drives another out,
The light mind's visual ray: while at my call,
When pleasure flattens, and when fears appal,
New worlds arise, new wings to Hope I lend,
Man's doubts I silence, and his views extend.

'If, replied I, your professions be not illusory as those, to which I have already listened, the visionary sallies of imagination; if what you propose will bear the review of cool examination, and stand the test of reason: your philosophy, call it by what name you please, seems the most unexceptionable that has yet been proposed to me; and you, by whatever title you wish to be addressed, shall be my guide, my philosopher, and friend.'

From this extract, the reader will perceive the spirit of the work. If performances are not wanting which will prove more satisfactory to our reason, and more gratifying to the taste, few will leave on the mind impressions more favourable to virtue.

From the dedication, it appears that the author's name is *Shepherd.* *Jo.*

Art. 36. *Thoughts on the Present Condition of the Stage*, and on the Construction of a new Theatre. 8vo. 43 pp. 1s. 6d. Clarke.

This pamphlet appears to have been suggested by the late catastrophe at Covent-Garden; and we think that much good sense is displayed in the observations of its author, who attributes the present very low state of our theatrical amusements, first to the immense size of the houses, which precludes the possibility of dramatic excellence; and next to the monopolizing patents at Drury-Lane and Covent-Garden, which operate to the suppression of all competition, and every motive for great and honourable exertions on the part both of managers and actors. We fear, however, that no representations of public convenience will have much effect on the proprietors of our theatres, whose sole object appears to be the greatest possible extension of *immediate* profit: but we hope that the cautions of benevolent persons, for the prevention of future calamities by fire, will obtain more complaisant attention.

Lord Carlisle is said to be the author of these *Thoughts.* **Meri.**

SINGLE SERMON.

Art. 37. *The Wisdom from Above,* a Fast Sermon preached at St. James's Church, Bath, Feb. 17, 1808. By the Rev. Richard Warner, Curate of St. James's. 8vo. 1s. 6d. Cuthell and Martin.

Imbued with the spirit of the Christian religion, which is a spirit of purity and peace, Mr. Warner disclaims the intention of converting the pulpit on a fast-day into a political rostrum, and of rendering his discourse subservient to the views of those who would

"give edge unto the swords
That make such waste in brief mortality."

His sentiments of true religion correspond with those which are to be found in the gospel of his Divine Master; and if persons who call themselves Christians would reduce them more to practice, private evil and national calamity would prevail less in the world. Mo-y.

CORRESPONDENCE.

The remarks of A. B. of Saltcoats are candid, but we cannot advise him to print them in the form of a pamphlet; to which purpose, indeed, six pages of M.S., not very closely written, can scarcely be considered as adequate. If he wishes to have the paper returned to him, his directions shall be followed. Do

---

A. B., of Camden Town, seems surprized at having discovered not merely a similarity of sentiment but an identity of expression, between Mr. Wright's Life of Servetus and La Roche's Memoirs of Literature for 1712 and 1713, which contain a series of letters on that subject: but Mr. Wright's book must in course be a compilation from all the sources and authorities which he could obtain; and we see no cause for surprize, under such circumstances, if he has copied sentences as well as borrowed information.

Mr. Fawcett is informed that the historian to whom we alluded, in the passage to which he refers, (Rev. for Nov. p. 293,) was Mr. Gibbon; see his Roman History, vol. iv., in the chapter on Civil Law. Respecting the other part of Mr. F.'s letter, we can afford him no information; nor is the inquiry within our province. Jo.

'A Constant Reader' adverts to our *note* on Mr. Ensor's work, Rev. for Dec. p. 411., in which we remarked that when he spoke of *Syracuse* he seemed rather to be alluding to *Corinth*. Our annotation was made in reading the proof sheet, and we did not then turn to Mr. Ensor's reference to Livy: but on again perusing the passage and that reference, we find that Mr. E. *was* speaking of the spoliation of *Syracuse* by *Marcellus*. He has, however, confounded two events and two Generals, by ascribing to Marcellus the anecdote respecting the paintings and statues which is due to *Mummius*; and the recollection of which induced us to make the remark in question.

*** The APPENDIX to Vol. LVII. of the M. R. is published with this Number, and contains the FOREIGN LITERATURE as usual, with the Title and Index for the Volume.

16, 35, 82,
Errors, P. 31, 88. 92.